

FULL AND CRITICAL NOTES
ON
CHURCH'S
Trial & Death of Socrates

CONTAINING

Hints on how to answer Questions with reference to context, Grammatical Notes, Explanations to words and phrases, Historical Allusions, Model Questions with their Answers and University Questions with their full answers, etc.

BY

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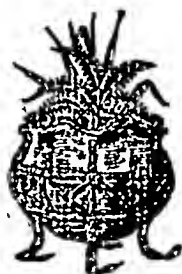
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PREFACE.

This book has been written in response to the requests of many friends who felt that a comprehensive hand book on Church's Trial and Death of Socrates was badly wanted. I do not know how far I have succeeded in making the book really useful, but this I can say without hesitation that I have spared no pains in making it complete in all respects.

I have added a lengthy Introduction in order to enable the reader to answer general questions on the Text. In the summaries of the three parts of the book I have striven to draw the attention of the student to the salient points in the discussions included in the book, so that he may easily grasp them and understand their nature. Rather exhaustive notes have been added to make every passage easy to the students.

In the appendices I have added answers to the questions set from this book in the Intermediate Examinations of the Allahabad University, as well as some additional ones, which I have added myself. These answers are in no sense exhaustive, but they are comprehensive enough to give the student an idea of what is wanted from him. Some useful hints, on how to explain a passage with reference to its context as well as on how to analyse a sentence, have been given. They are intended to teach the student the way in which he should explain a passage or analyse a sentence. The way of analysing sentences given by me may strike some readers as novel, but it has the advantage of being thoroughly clear and exhaustive.

In the end, I hope that this book will prove useful to those for whom it is intended, and crave the indulgence of my readers for any mistakes that may have crept in due to hurry in reading proofs.

LOHAGARH,
MORADABAD,
9th September 1926.

} BRAJ LAL SARASWAT.

INTRODUCTION

LIFE OF SOCRATES.

From the dialogues in the present book we learn something about the last days of Socrates. Of the earlier portion of his life we are almost ignorant. Whatever we gather about it is from Plato and Xenophon, who are the only trustworthy authorities for us although a considerable number of stories are told about him by later writers.

Socrates was born at Athens very shortly before the year 469 B. C. His father Sophroniscus was a sculptor, his mother Phaenarete, a midwife. Of the next thirty seven years of his life we know nothing, and the first definite event we know of after this period, is the siege of Potidaea, (432-429 B. C.) in which Socrates took part. At this siege he surpassed everyone in his powers of enduring hunger, thirst, and all the hardships of a Thracian winter. He saved the life of Alcibiades in a skirmish. The next military event of his life is the Peloponnesian War in which the Athenians were defeated by the Thebans at the battle of Delium. Socrates was one of the few soldiers who retreated without yielding to panic. Socrates fought a third time at the battle of Amphipolis (422 B. C.) against the Peloponnesian forces.

The next sixteen years of the life of Socrates are a complete blank. We next hear of him as an Epistates of the Assembly of Athens on the day when a collective vote was to be taken on the acquittal or condemnation of the eight commanders, who had neglected their duty by omitting to recover the bodies of their dead, and to save the living ones who were disabled in the battle of Arginusæ. The proposal was grossly illegal as it contravened one of the laws of Athens, which provided that at every trial there should be a separate verdict against each person accused. Socrates refused to put the question to the popular vote in the face of threats of suspension, arrest, imprisonment and death. The proceedings were however adjourned, and a more yielding Epistates on the succeeding day submitted the question to the vote of the Assembly, and the generals were executed. The next event which showed his great courage happened in 404 B. C. The Lacedæmonian forces captured Athens and destroyed the Athenian democracy. Critias one of Socrates's former companions set up the Rule of the Thirty, who began to destroy their political opponents and private enemies. All kinds of men were used as assassins, and Socrates along with four others was ordered to bring one Leon from Salamis to the Council Chamber where they lived. Refusal to obey this order meant probably death, but Socrates did not give way. He refused to be a party to this murderous act and went home.

Socrates was married to Xanthippe, and their union became responsible for the birth of three sons, Lamprocles, Sophroniscus and Menexenus. No record of his married life is to be found, but it is probable that he had no happy home life.

In 399 B. C. Socrates was put on his trial for corrupting young men and for not believing in the

gods of Athens. He was declared guilty and was condemned to death. He was made to drink poison thirty days after as the Delian festival intervened.

HIS TRAINING AND EDUCATION.

There is little evidence before us of the formal training received by Socrates. As a boy he received education in music and gymnastics, and he often quoted from the then existing Greek literature. He was in the habit of studying the old masters, especially the sayings of the seven sages. He had some knowledge of mathematics and of science, and he understood something of astronomy and of advanced geometry. He knew also some of the theories of Heraclitus, Parmenides and Anaxagoras, his predecessors in philosophy. There is no evidence to show that Socrates ever studied or taught natural science. He admitted it however only in so far as it was practically useful. "Natural philosophers," he says, are like madmen their conclusions are hopelessly contradictory, and their science unproductive, impossible and impious; for the gods are not pleased with those who seek to discover what they do not wish to reveal." Besides this education Socrates lived in a very brilliant age, the influences of which were largely responsible for the unconscious training he imbibed.

THE AGE OF SOCRATES.

Socrates lived in an age which was distinguished in many ways. It was the period of a great activity not only in the field of literature but also in that of philosophy and statesmanship. Athens was full of the keenest intellectual and political activity. Aeschylus produced his great Trilogies in 458 B. C., Sophocles was born in 495 B. C. and Euripides in 481 B. C. Pheidias, the great sculptor, and the artist of the Elgin marbles died in 432 B. C. Pericles, the great statesman and

orator flourished till 429 B. C. and Thucydides, the great historian was born probably about the same time as Socrates. Ictinus, the architect completed the building of Parthenon in 438 B. C. These were the great contemporary masters whose influence must have played no mean part in moulding the thoughts, feelings and sentiments of our hero.

THE POLITICAL INSTITUTIONS OF ATHENS.

Athens had grown from a small confederacy to the headship of an empire. Her constitution was far too advanced and too democratic for that ancient age. The Assembly was the Sovereign Power in the State, every citizen not under disability was its member, and had compulsorily to attend it. Thus the Empire was governed directly by the Sovereign People without any intervening authority. The individual heard questions of domestic administration, of legislation, of peace and war, of alliances and of foreign and colonial policy, hotly debated before him.

The Athenian judicial system was also as excellent as its political one. There were juries on which every citizen had to serve, when selected by lot. The chief body was the Senate which was composed of five hundred citizens, elected by lot, fifty from each of the ten tribes, and holding office for one year. The members of each tribe held the Prytany, and were responsible for the conduct of business for thirty-five days at a time, and ten out of the fifty were *proederi* or presidents every seven days in succession. The *proederi* examined every bill in order to see whether it was in accordance with law, and then it was submitted to the Assembly. One of the *proederi* presided over the Senate and the Assembly each day, and for only one day. He was called the Epistates, and his duty was to put the question to the vote of the people.

THE PERSONAL FEATURES OF SOCRATES.

Socrates was short of stature, thick on the neck, and somewhat fat. He had prominent eyes, an upturned nose, and outspread nostrils. Add to this a large mouth and coarse lips, and you will have a complete account of his features. His dress was of a poor sort and his manners too were not very pleasant. In short he did not present a prepossessing appearance.

HIS CHARACTER.

The outward of Socrates concealed 'a noble heart, a fine intellect and a great soul'. He was pious, just, and generous. He did nothing without consulting the gods, and never did wrong to any man. He always acted rightly so much so that his judgment never became faulty. He had complete control over himself, and he had an unfailing endurance. He was frugal, a quality which maintained him at a very small cost to himself.

Social pleasures Socrates did not avoid. They were innocent to him, and he saw no harm in indulging in them. He however avoided excesses of every kind.

Socrates could well tolerate the failings of humanity, and his was therefore a hand ever extended in sympathy for the sinner. There was only one thing which he never could like. It was a false and exaggerated notion of one's own wisdom. He always examined all persons who were either known to be wise, or who themselves held a conceited idea of their knowledge. He drew the attention of such people to their imperfections, and thus made enemies out of them.

THIS PIETY AND RELIGIOUS TEMPER.

It has been remarked that 'the *Apology* brings out one point about Socrates very strongly—the deep religiousness which overshadowed all his character'. His was not the polytheistic and mythological religion of his age and his countrymen. He condemned the horrible and immoral tales about the Greek gods, which were contained in the mythology of Greece. He seemed to have believed in only one God though he did not refuse to have worshipped the many. This one God of Socrates is good and never the cause of evil. He is one and true in word and deed. He neither changes himself, nor deceives others. God alone, says Socrates, is wise and knows all things. He protects good men from evil. He declares His will to men in dreams and oracles, and the priestess at Delphi is His mouthpiece. His laws and commands must always be obeyed.

THE DIVINE SIGN OF SOCRATES.

Socrates believed that he had certain 'special and peculiar communications from God through his divine sign'. He explained it to be a voice from God which had been with him continually from childhood upwards, which often warned him even in trifling matters, and which had only a restraining influence over his actions. Being thus only a negative thing it could not be conscience, which was positive as well. Besides conscience deals with the morality and not only expediency of actions.

M. Lilut on this point, thought that Socrates in his hallucinations really believed that he heard a voice. Zeller wrote that the divine sign was 'the general form which a vivid, but in its origin unexplained, sense of the propriety of a particular action, assumed for the personal consciousness of Socrates; the inner

voice of individual tact' cultivated to a pitch of extraordinary accuracy. Mr Riddel, taking a passage from Xenophon, believed that it was a quick exercise of a judgment, informed by knowledge of the subject, trained by experience, and inferring from cause to the effect without consciousness of the process.' There are some other explanations also, but they are only confounding ones.

THE SOCRATIC HUMOUR AND IRONY.

Side by side with his personal austerity Socrates had a fine sense of humour, which mitigated the influence of the former, and thus made our hero seem less austere than he might otherwise have been thought.

Socrates had a peculiar sort of irony. He hid his wisdom and greatness under the cover of a feigned ignorance. While questioning others he pretended to be learning and not teaching; while examining them he concealed his own real wisdom, and wanted to be taught something about great things. Being 'intellectually the acutest man of his age' he represented himself as being 'the dullest person' present in a society. Being 'morally the purest, he pretended to be 'a slave of passions'. In spite of his solemnity he was not excluded from gay societies, because his pretended ignorance raised no envy and jealousy. Again his pretence helped him in his task of raising those whom he wanted to raise. For example, he pretended folly that others by it might become wise, he tumbled himself to the level of those whom he wanted to raise to his own level.

THE PATRIOTISM OF SOCRATES.

Socrates was a great patriot. He hardly went out of Athens, he says in the Crito, except on few occasions. His love for the laws and the commonwealth was very

great. In fact he was unwilling to escape from prison, after being condemned to death, simply because, he might then have infringed the laws and injured his motherland. He was unwilling to go to any state in preference to his own Athens. For his native city he strove hard, so that she might be bettered in different ways. He laboured hard to raise the moral status of her citizens, and left this instruction with others also. He constantly examined the Athenians in order to expose to them their ignorance and exhort them to perfect themselves.

His patriotism, however, was not of a selfish type, and did not prevent him from appreciating the good things of other states. He held that besides Athens there were other well-governed states of the Hellenes also.

THE MORAL COURAGE OF SOCRATES.

The dialogues in the *Apology* give us some information about the remarkable moral courage of Socrates. He took his guiding-principle to be the pursuit of truth, and he never deterred from his purpose. There are several concrete instances to show that he maintained a fearless attitude in face of danger, if he happened to be morally right. (1) Of all the Epistates Socrates alone refused to put the question to the vote of the Assembly, when the angry populace demanded the conviction and execution of the ten generals, who failed to rescue their men after the battle of Arginusae. (2) Again during the Reign of Terror when the Athenian democracy was overthrown, he was required with four others to go to Salamis and bring over Lion the Salaminian to be handed over to the tender mercies of the executioner. On this as well as on the previous occasions he knew perfectly well that he might lose his life in his attempts to serve the cause of truth. With his characteristic frankness he denounced

the indiscriminate murders of the Thirty Tyrants, and thus invited his own ruin at their hands. He was ordered to hold his tongue on pain of death, but he would not mind their orders. Then again he fearlessly raised his voice against certain laws which were the cause of much oppression. In a city which believed in gods almost dogmatically, Socrates alone went against the accepted opinions of the citizens. Again he incessantly examined and criticised persons who daily became his enemies, but he did not care.

THE PRE-SOCRATIC PHILOSOPHERS.

The Pre-Socratic philosophers busied themselves almost exclusively with Physics and Metaphysics. They tried to arrive at some universal first principle such as air, fire, or water to explain the nature of Cosmos. They put various questions regarding the origin, existence and decay of things. But in the fifth century before Christ a new intellectual movement set in in Athens. Athens suddenly shot up into an imperial democracy, and naturally political and ethical inquiries began to take the place of vague physical speculations. Men began to call in question the propriety of wasting energies on physical inquiries when others were more needed. They asked, what is justice, and right, and the good. The pre-Socratic philosopher was without an answer. He knew nothing of conduct, but of his Physics and Metaphysics.

Next came the Sophists. They met to some extent the demand of the people for political and ethical disputations. They were paid teachers, and professed to educate men for public and private life at Athens. They were content to accept and teach a mass of confused and inconsistent ideas about ethics and politics, which were common among the Athenians. They dealt mainly with the often repeated and unexamined common-places of morality against which Socrates waged an incessant war. But their method was very superficial

and unscientific. They never aimed at reform because they did not take into account the inherent vice of the popular thought and morality. They did not teach *the truth* to their pupils but only qualified them for social and political success.

THE PHILOSOPHY OF SOCRATES.

Socrates dealt with the problem of *men* and their *conduct*. His inquiries were made on the nature of piety, justice, truth, right and such other abstract qualities. His philosophy can best be understood by means of a comparison between him and his predecessors, which is given under the next heading along with which this passage should be read.

SOCRATES AND THE NATURAL PHILOSOPHERS COMPARED.

Those philosophers were concerned with Nature, the origin of the Universe and the investigation of some first principle to explain it. Socrates, on the other hand, was occupied with *man*. He thought the natural philosophers to be like mad men with hopelessly contradictory conclusions. Natural science he called to be unproductive, impossible and impious.

SOCRATES AND THE SOPHISTS COMPARED.

Socrates agreed with the Sophists on the question of the subject matter. Both dealt with man and his conduct. But there was a difference in the methods which he and they pursued. Socrates wanted to reform where the Sophists were content to formulate. The Sophists consolidated the current knowledge, while Socrates, aware of its inherent defects, attacked its hollowness. The Sophists were avowedly teachers, and pretended to-

fit up young men for social and political life. Socrates did not profess to teach anything himself, but only sought to expose the ignorance of others. They used classifications saying that that thing was just and that thing unjust, while they knew nothing about justice itself. They were content 'to feel and affirm' what others said; but Socrates analysed that knowledge critically.

The Sophists taught for money, and taught a positive knowledge. They sometimes held regular classes. Socrates, on the other hand, took no pay, held no classes, and taught no positive knowledge. He was content to cross-examine persons, and by exposing their ignorance, he taught them to be wise.

SOCRATES-A REFORMER OF WORDS AND THOUGHTS.

Until the time of Socrates the use of language was very loose. People used words without understanding their meaning and significance. An intellectual confusion prevailed in Athen., and Socrates found every where the conceit of knowledge without its reality. The poets could not explain their own poems, while they presumed to know much besides. The same was the case with artizans and politicians. Socrates cross-examined people, and corrected their errors. He taught them to realise the significance of words and use them correctly. Similarly he taught them to think accurately. A passage in *Phaedo* illustrates how keen Socrates was on the right use of words. He said, 'Dear Crito, you must know that, to use words wrongly is not only a fault in itself, it also creates evil in the soul.'

THE CONCEPTION OF REFORM OF SOCRATES.

The principle of reform as conceived by Socrates was 'to reconstruct human opinion on a basis of "reasoned"

truth." He wanted conduct to proceed from knowledge and not from emotion, enthusiasm, impulse, or habit. He held that 'virtue is knowledge', and conversely that 'vice is ignorance.' He believed that knowledge and virtue were identical.

THE SOCRATIC METHOD OF QUESTIONING.

The method of Socrates was essentially destructive. He set himself the task of throwing entirely aside received theories and conceptions, and of applying his mind so cleansed, afresh to facts'. He began by convicting and convincing men of their ignorance by means of his cross-examination. Whenever a person used in conversation a certain word like justice, courage, etc., he at once demanded a definition of it. This being given he tested it by applying to particular cases, and analysed it in the end. When the definition was found to be not one of universal application, he convinced the person offering it, that he was ignorant and had no exact knowledge.

Socrates thus had a destructive character for his philosophy.

THE ATHENIAN CRIMINAL TRIBUNAL.

The criminal tribunal which condemned people committing offences, consisted of 501 dicasts or jurymen. There was no presiding judge.

REMARKS ON THE APOLOGY.

It is difficult to say what part of the Apology was actually uttered by Socrates himself. As Riddel points out, the structure of the defence is the work of Plato. The *Apology* is 'artistic to the core' and is full of 'subtle rhetoric.' In chapters (ii) to (x) there is a beautiful

example to illustrate the above remark. The argument against the charges of the first accusers is the thing referred to. The attack on the prejudices of Athenians including the judges is a masked one. The *Apology* is then full of rhetorical common-places. Apart from the structure of the *Apology*, the style and language is also like that of Plato.

REMARKS ON THE CRITO.

It is not certain whether the incident mentioned in the dialogue ever occurred. It may be that Plato invented it. It is but natural that the friends of Socrates should like him and induce him to escape from prison.

REMARKS ON PHÆDO.

On the historical side nothing can be definitely said about the events of the *Phædo*. Plato was not present when Socrates died, yet it can be expected that the account given by him is, on the whole, correct.

On its philosophical side the tone of the reasonings in *Phædo* is Platonic and not Socratic. In *Phædo*, Plato represents Socrates as a keen metaphysician, but the real Socrates dealt only with questions dealing with *man and society*. There is no information regarding any definitive and positive philosophical system founded by Socrates, but in the *Phædo* he is shown to have proved the immortality of the soul by the Doctrine of Ideas. Aristotle says that Socrates never knew this doctrine, it is essentially an advance made by Plato upon Socrates's theory of definitions. In reality the opinions and arguments expressed in *Phædo*, are mostly Plato's, and that a greater portion of the conversation entered in it, never took place.

Summary of the Apology.

CHAPTER I.

Socrates informs the Athenians that he is not a *clever speaker*. His accusers have misled them by describing him as such, unless indeed by the term they meant a person who tells the truth. If however by it they mean a person who by his manner of speech and plausibility of arguments can make the falsehood appear to be the truth, then he is not a clever speaker. He tells his hearers that he cannot deliver an elaborate speech, he cannot likewise come forward with falsehoods like youngmen; but he will speak just as he does in the market-place or at the tables of the money-changers. In the end he requests the Athenians not to mind the style of his speech, but to concentrate their attention on the question whether what he says, is just or not.

CHAPTER II.

Proceeding Socrates tells the Athenians that his accusers belong to two classes. The older ones are not in the court, and therefore they cannot be cross-examined. The new accusers, Meletus, Anytus and Lycon are present. Then Socrates gives the reasons for his defending himself *first* against the old accusers. They are (a), that his old accusers have been accusing him for a long time, (b) that they impressed his audience at a time when they were young and could therefore easily believe all that was said against him, (c) that they have been more persistent in their charges, (d) there was none to answer them and they are many whose names even are not known to Socrates.

[Note. Socrates chose to remove the prejudice from the minds of Athenians created by the writings of

Aristophanes and others, as otherwise his judges would have heard his defence with all the disadvantages of a prejudiced mind.]

CHAPTER III.

Assuming that his old accusers have drawn a formal indictment against him, Socrates proceeds to recount their charges. They are :—

(a) Socrates is an evil-doer, (b) he meddles with inquiries into things beneath the earth, and in heaven, (c) by means of his reasoning power he makes the worse appear the better reason, and (d) he teaches these same things to others. Then Socrates refers to the comedy of Aristophanes where a man called Socrates is depicted as swinging round in a basket and talking a great deal of nonsense. Finally he says that he has nothing to do with these matters, and that none has come forward to assert, that he (Socrates) did really pursue enquiries about things beneath the earth and in heaven.

CHAPTER IV.

In this chapter Socrates denies the allegation made in the fourth charge. He says that he does not, like other Sophists, educate young men. Had he possessed some knowledge worth imparting to others he would have given airs to himself.

CHAPTER V.

In this chapter Socrates explains the causes of his unpopularity. He says that one Chærephon went to the Oracle of Delphi, and consulted the priestess as to who, if any, was wiser than Socrates. The priestess said that there was none. Then Socrates offers to support

this statement by the testimony of Chaerephon's brother, as Chaerephon himself was dead.

CHAPTERS VI to X.

Here Socrates explains the origin of his unpopularity. He says that he referred himself to wise men politicians, poets, and artizans only that he may discover a man wiser than himself, and thus disprove the reply of the Oracle given to Chaerephon. He found that the men he called on, were as ignorant as he himself was, but with the difference that while he admitted his ignorance, they did not. Then Socrates adds that he tried to bring home to all the so-called wise men their ignorance, which attempt earned for him their enmity and that of their followers. Then he says he went to poets, only to discover that the common people could talk better on their poems than they themselves.¹ He next went to artizans, who also were found to be in possession of a high conceit of their wisdom.

Lastly, Socrates says that he has made many enemies because the by-standers have thought him wiser on matters on which he has convicted others of ignorance. He then states his belief that God only is really wise, that the Oracle's answer only meant that men's wisdom is worth little or nothing, and that the name of Socrates was only mentioned to show that he only is wise who does not form a high opinion of his wisdom.

In conclusion, Socrates adds that sons of wise men who had plenty of spare time, followed him whenever he went to cross-examine any man, wise in his own conceit, and learnt this art from him, with the result that they tried their hands at it, and discovered many men, who were not wise, though they pretended to be so.

The persons thus cross-examined got angry with him, and said that Socrates corrupted young men. Then Socrates says that Meletus is angry with him, because he has exposed the ignorance of poets, Anytus because of the artizans and politicians, and Lycon on account of orators.

CHAPTER XI.

Socrates now defends himself against his later accusers. Meletus, who is one of them, says that Socrates corrupts the youth, and does not believe in the gods whom the city believes in, but in other new divinities.

CHAPTER XII.

Socrates calls out Meletus and inquires of him if there was any man who improved the youth. By this and similar other questions he makes Meletus confess that all persons except Socrates improve the youth. Then he brings in the analogy of animals to prove that only few persons do good and many do harm.

CHAPTER XIII.

In this chapter Socrates asks Meletus whether bad citizens do harm to their neighbours and good citizens good. The latter replies in the affirmative. Socrates follows it up with other questions. They are: Whether any person likes to be injured and whether Socrates corrupts young men intentionally. Meletus again replies in the affirmative. Then Socrates asks Meletus whether he thinks his accused to be so stupid as to corrupt young men knowingly, with the knowledge that they will turn out to be bad citizens, and will ultimately do him harm. Thus he shows that either he does not corrupt young men intentionally or he does not corrupt

them at all. In either case his accuser is a liar. If he corrupts the youth unintentionally he cannot be prosecuted, but can only be admonished privately.

CHAPTER XIV.

In this chapter Socrates offers his defence to the charge that he teaches people to believe in new divinities. He asks Meletus (1) whether he teaches young men to believe in some gods, who are not gods of the city (2) whether he teaches young people not to believe in any gods whatsoever, (3) whether he himself does not believe in any god. Meletus answers that Socrates is a thoroughgoing atheist.

CHAPTER XV.

Socrates asks Meletus whether a man can believe in the existence of things pertaining to men and not in the existence of men. Then he proceeds with a fresh question, which is whether any one can believe in the existence of divine things, and not in divinities. Meletus says there is none. Socrates then points out that his accuser has admitted his (Socrates's) belief in some divinities. He next inquires of Meletus whether or not divinities are either gods themselves or the children of the gods, and gets an answer in the affirmative. Then he says that divinities are either gods themselves or sons of gods by nymphs or other mothers; in the end he asks what man there can be, who believes in the existence of sons and not in that of their fathers.

CHAPTER XVI.

Socrates points out that his unpopularity and the prejudice and suspicion of the multitude will, if at all, cause his condemnation by the court. He assumes that

some one will put this question to him: "Are you not ashamed, Socrates of following pursuits which are very likely now to cause your death? To this he himself replies and says that a man should do his duty without fearing its consequences. The only thing he should fear is dishonour.

CHAPTER XVII.

Socrates tells the Athenians that he did not leave his post at Potidaea when placed there by his commanders, and it would be a very strange conduct on his part if he were to give up searching for wisdom, when God has commanded him to do so. He may then with justification be brought to trial for disobeying the oracles thinking himself wise, and fearing death. One who fears death indirectly presumes that he knows something about it and considers it to be an evil, when in reality he does not know anything about it. Socrates says he knows well that it is evil and base to do wrong, and to disobey his superiors, be they men or gods.

Next, Socrates says that he will not like to be released on condition that he may desist from his pursuits. On the contrary he will go on asking people to seek wisdom, and to set a higher value on it than on worldly prosperity.

CHAPTER XVIII.

In this chapter Socrates tells the Athenians that Meletus and Anytus can not do him any harm, for God will not allow a bad man to injure a good one. It is an evil thing to condemn a man unjustly to death; in fact it is a sin against God. Then Socrates gives three reasons how by condemning him to death

the Athenians will do more harm to themselves than to him.

(1) It is a great guilt to put a man unjustly to death, and this is what the Athenians will do in case they give an adverse verdict. The soul of Socrates will not be harmed as the punishments which he can be made to suffer by the Athenian court will be only bodily.

(2) By putting him to death the Athenians will not find it easy to fill his place. For God has sent him to the city to persuade every citizen to care more for virtue than for other worldly objects. He is in Athens, as it were, to awaken the citizens just as a gadfly arouses a sluggish but noble horse. His death will leave them in complete enjoyment of a life of senses until God sends another man to fill his place.

(3) The presence of Socrates among the Athenians is a divine gift, to throw it away would be a sin against God.

CHAPTER XIX.

Socrates, in this chapter gives his reason for keeping aloof from politics. He says that he has a certain divine sign from God, which he has owned from his very childhood. This divine sign he says, forbids him from taking part in politics. Secondly, his life would not have been spared, so long had he taken part in politics for in doing so he would certainly have opposed the wishes of the people by trying to prevent the commission of injustice and illegality in the state.

CHAPTER XX.

In this chapter Socrates quotes examples to show that he has refrained from doing any unjust or illegal

action through out his life. They are (1) that when during the presidency of the tribe of Antiochis, the ten generals, who did not rescue their men after the battle of Arginusæ, were brought to trial in a body, he only raised his voice against that illegal action; (2) during the rule of the Oligarchy of the Thirty, he with four others was ordered to bring over Leon the Salaminian from Salamis to be put to death, but he (Socrates) refused to be a party to this crime.

CHAPTER XXI.

Here Socrates continues the argument of the last chapter. He says that he would not have lived so long had he taken part in public affairs, for he has never yielded a single point in a question of right and wrong to any man, not even to those who have been alleged to be his pupils.

Socrates further says that he has never been anybody's teacher, but he has never refused to converse on his mission with anybody who desired to hear him, and whenever he has so conversed, he has done so without any payment. Further, whatever he has taught he has taught in public and not in private.

CHAPTER XXII.

In this chapter Socrates explains why people delighted in spending much time in his company. He says that his examination of persons who consider themselves to be wise, pleases his hearers.

Then Socrates gives one more reason to show that he has not corrupted youths. He says that in case he had corrupted any, they would have come up to accuse him; if not they, then their relatives would have done

it. But though these young men and their relatives are present here, none of them is coming out to accuse him.

CHAPTER XXIII.

Socrates tells the Athenians that unlike other persons who stand their trial at the bar of the court, he will neither shed tears nor bring his children into the court with tears in their eyes. This he says he will not do, not because he is arrogant or that he holds the Athenians cheap, but because it will not be right at his age. (2) He says that such an act as the begging for mercy will bring upon Athenians the ridicule of the rest of the world. 3. They will be thought no better than women if they feared death. 4 In the end, he says, that the act of begging for mercy will bring discredit upon him, because people thinking him to be different from other persons, expect a different behaviour from him.

CHAPTER XXIV.

Here Socrates gives some more reasons for his not exciting the pity of the judges. 1 The judge sits to administer justice, not to show mercy. 2 He should be convinced by arguments; he should not be moved to show pity to anybody. 3 The judge should therefore decide all questions according to law. 4 For this reason the judge should not permit himself to be taught, nor other persons should try to teach him to go against his sacred oath taken at the time of entering the office. 5 Then he says that by prevailing on the judges to break their oaths he will be doing an impious act and thus will himself prove the charge of atheism laid against him by Meletus.

CHAPTER XXV & XXVI.

Socrates is found guilty by 281 votes to 220.

The Athenians ask Socrates to propose a penalty for himself other than the penalty of death. He says that by teaching people to seek wisdom he has done some good to them. A poor benefactor like himself should therefore be maintained at public expenses in the Prytaneum. Such a reward will be more suitable for him than for anybody else who has won a victory at the Olympic games. Such a man only makes people seem happy, while he really makes them happy.

CHAPTER XXVII.

Socrates tells the Athenians that he has never wronged any man intentionally, and if there were a law at Athens as it is elsewhere, requiring the trial of life and death not to be finished in a day, he would have convinced his judges of his innocence.

He further says he does not propose imprisonment because he does not like to remain for the rest of his days the slave of successive officials. He does not want a fine with imprisonment to be imposed on him, as he fears he will never be able to pay it off, and lastly he does not suggest an exile from Athens to be his punishment, because he will have to remain an exile for ever, for no city will like to see him carrying on his pursuits with impunity if his own men can not do so.

CHAPTER XXVIII.

In this chapter Socrates explains why he cannot withdraw from Athens and hold his peace. If he says he cannot silence himself because in doing so he will

be disobeying the commands of God, then perhaps people will not believe him, and if he argues that nothing better can be done by a man than to converse about virtue and examine himself and others, he would be believed still less.

Socrates further says that not being rich, he cannot pay a fine standing at a sum higher than a mina. But ultimately he raises this sum to thirty minae; and proposes Plato, Crito and his other friends to be sureties for him.

CHAPTER XXIX.

Socrates is condemned to death. He then addresses those of the Athenians who had condemned him, and says that they have not gained much by condemning him, on the contrary they have earned for themselves an evil name and the rebuke of those who want to reprove the city. (1) He says, that being an old man he would not have lived much longer, and that the wishes of the court would have been fulfilled had they waited a little for his natural death.

(2) Socrates further tells the Athenians that his defence was not wanting in arguments, but in over-boldness and effrontery because he has not appealed to the pity of the Athenian court. (3) He remarks that it is a more difficult thing to escape from wickedness than from death. (4) By condemning him to death the Athenians have condemned themselves to wickedness.

CHAPTER XXX.

(1) In this chapter Socrates prophesises that a far severer punishment than the one, the Athenians have inflicted upon him, awaits them. He points out that

the Athenians have condemned him to death in order to avoid giving accounts of their lives, but the result will be different from that. (7) For many younger persons will rise, and call them to account, and they will prove harder masters because of their youth. (8) The penalty of death will hardly prove to be a fruitful remedy to silence them.

CHAPTER XXXI.

Here Socrates addresses those of the Athenians who had acquitted him. (1) He says that the prophetic sign, which had been opposing him in even very small matters in case he was not doing rightly, has not done so, since the time he left his home. (2) Death therefore, must not be an evil thing for him, for his divine symbol does not oppose it.

CHAPTER XXXII.

In this chapter Socrates gives some more reasons to show that death is a good thing. The state of death, he says, must be one out of the following two things; (1) either the dead man wholly loses his existence being deprived of all sensations, or (2) his soul migrates to some other place. In both cases it is good for the dying man. If the first be true he is released from all troubles, and enjoys an eternal undisturbed sleep, and if the second be true, he gets opportunities to talk with Orpheus, Hesiod, Homer and others. (3) For his own part Socrates says he will find pleasure in cross-examining all the great men who are in the world of the dead. Assuredly there will not be unjust judges in that world, who will convict him for his pursuits.

CHAPTER XXXIII.

Socrates asks the judges to face death with a good courage, and to realise that no evil can happen to a

good man either in life or after death. He says he blames the judges for condemning him only in as much as they have done so with intention to inflict an injury upon him.

(4) Socrates then makes a request to the Athenians. He wants them to punish his sons in case they happen to care more for riches than for virtue or if they think themselves to be something when they are nothing.

SUMMARY OF CRITO.

CHAPTER I.

Crito a friend of Socrates pays a visit to him in the jail at a very early hour in the morning. He finds Socrates sleeping, but does not wake him up. When the latter gets up himself the former informs him that the ship at the arrival of which Socrates is to die, is to come up on the following day.

CHAPTER II.

Socrates tells Crito that the ship will not reach Athens on the following day but one day after. In his support he had a dream just a little time before in which a fair woman said to him: 'The third day hence shalt thou fair Phthia reach.'

CHAPTER III.

Crito requests Socrates for the last time to listen to him, and save his life. His reasons are: (1) he will lose a friend the like of whom he will never get. (2) men who do not know both of them, will think that he (Crito) could have saved Socrates had he been willing to spend money. and it is necessary to care

for the opinions of the multitude, for they can do a man considerable harm. Socrates replies that the multitude cannot make a man wise or foolish, they act wholly at random.

CHAPTER IV.

Crito continues with his reasons why Socrates should not hesitate in escaping from the prison. (3) He says that he should not entertain the idea that his friends will suffer for him in case he escapes because (a) as friends they are bound to suffer a little for their friend, (b) the informers can be cheaply bought, and (c) if he thinks his citizen-friends will suffer in case they spent money for him, then he should rest assured that some of his foreign friends will affect his escape, for in doing so they will run no risks. (4) he can go to many places and stay there, and so let him not think, that if he escaped, there will be no place to go to. For instance Thessaly will give a very hearty welcome to him.

CHAPTER V:

Crito gives further reasons to support his requests. They are; (5) Socrates will be doing what is wrong if he abandons his life when he has means to preserve it, (6) he will be furthering the evil motives his of enemies who want to destroy him; (7) he will be leaving his children to take their chance in life as orphans, when he can live and educate them. (8) By his willing submission to death he is choosing the easy way, and not the way of a good and brave man, and this easy way is opposed to virtue. (9) Men who think that the appearance in the court, the trial before the judges and a helpless surrender to the judges' wrong verdict are all acts which show the presence of coward-

dice in Socrates. These things are not only evils but are also dishonourable.

After giving these reasons Crito proposes that Socrates should escape from the prison on the coming night.

CHAPTER VI.

Socrates tells Crito that if his anxiety to save him be right, it is most valuable; but if not, it is dangerous. He further informs his visitor that he will listen to the voice of the truest reasoning alone in deciding what to do. The verdict of death will not frighten him out of his former arguments and convictions.

Then Socrates proceeds to reply to the arguments of Crito. (1) As for the opinions of the people, he says that all the opinions of men should not be esteemed, but only some. He proceeds to remark that only good opinions should be esteemed and not the worthless ones, and such good opinions come from the wise.

CHAPTER VII.

In this chapter Socrates illustrates his argument advanced in the previous chapter by taking the example of a man in training. He gets Crito to admit that a man in training should only mind the opinions of his trainer and should act, exercise, eat, and drink according to the manner his master prescribes. By reasoning akin to this, Socrates convinces Crito that in questions of right and wrong, and base and honourable, one should follow the opinions of the one man who understands these matters.

CHAPTER VIII.

Here Socrates dwells further on the arguments of the previous chapter. He and Crito agree that life will

not be worth living if that part of man which is maimed by wrong and benefited by right is crippled. He then tells Crito that men should set the highest value not on living but on living well, and living well is the same thing as living rightly and honourably..

CHAPTERS IX & X.

Socrates asks Crito to consider whether his escaping from the prison without the consent of the Athenians will be right or wrong. If it be right he should do it, if not he should dismiss the idea. Then he asks Crito whether one can do wrong in some ways and not in others, or whether it is never good and honourable to do wrong.

Thus Socrates lays down two principles from which to start (a) one ought not to repay wrong with wrong; (b) a man ought to fulfil his just agreements.

CHAPTERS XI to XVI.

Here Socrates asks Crito to tell him what answer he could give in case the laws were to appear before him, and inquire as to his motives just at the time of his escape. Proceeding further he asks whether the state could exist, if its laws were of no force. They may say to him, that they are his parents; as through them his father married his mother, and became the cause of his birth. They may ask him if he has anything to say against the laws of marriage, and against those which regulate the nature and education of the child. How then, they may ask, can their children and slaves retaliate in case they even happen to harm him? The fact that he has chosen to live all his life in Athens except on the occasion of two or three visits to other places, goes to prove that he has implicitly agreed to

live in Athens and obey her laws. Even at the time of his trial he refused to go in exile when he could have done so with the consent of the state. So it is apparent that he preferred death to evil. The laws may say that even while admitting the good government of Lacedæmon and Crete he did not chose to migrate thither. By running away and becoming an enemy of the Commonwealth he may only prove that the verdict of the judges was right, for a subverter of law can only be supposed to be corrupter of the young and thoughtless.

Socrates then asks Crito as to the place he could go to. Thessaly is a place of licence and disorder, where he will have nothing to do but feasting. He would not be holding converse on his pet subjects of justice and virtue. In the well governed states of Hellenes he will be scorned at as being the destroyer of laws, while the ill-governed ones will accept him as a slave and flatterer of men.

As for the education of his children the laws might enquire whether he will make them strangers to their own country by educating them in Thessaly. If on the other hand he leaves them behind in Athens as a charge on his friends, then will not his friends take as much care of them after his death, as they may during his life.

Lastly, a journey to the other world, the laws might say, will provide him with opportunities of appealing to the better judges who sit in judgment there; that he will go away from this world wronged by men, but if on the contrary he broke his agreements with the laws of his native place, he will not be liked in this world and will not be kindly received by the laws of the other world.

CHAPTER XVII.

Socrates tells Crito that such is the disputation of the laws of Athens he seems to hear, and that any

further insistence on his part will be vain. He may however proceed on, if he thinks he will succeed. Crito confesses his inability to argue any further and consents to what Socrates says.

SUMMARY OF PHAEDO.

[*Note.* Of Phaedo only the last four chapters are prescribed and therefore their summary alone is given. They contain an account of Socrates' death as related by Phaedo to the Philisians at Phlius.]

CHAPTER LXIII.

In this chapter Simmias and Cebes are told that one, who in his life renounces the pleasures and adornments of the body, earnestly pursues the pleasures of learning, and adorns his soul with the adornment of temperance, justice, courage, freedom, and truth, should be of good cheer about his soul, and should await in readiness his journey to the other world. Then Socrates proposes to go to take his bath before taking poison so that he may save the women from the trouble of washing his dead body.

CHAPTER LXIV.

Crito asks Socrates whether he has any commands to give to his friends concerning his children and other things. To this Socrates replies that he has nothing to ask of them except that they would take care of their souls when he is gone. Only by so doing will they serve him and their relations best.

Crito then asks Socrates to indicate the manner of burial they should give him. To this Socrates replies that they should try to catch him. Then looking towards his other friends he remarks, that he has not been

able to convince Crito that the real Socrates was the soul, and not the body and that after his death his soul will go to the other world. As for his body they might bury it in any manner they liked.

CHAPTER LXV.

Socrates rises and goes into another room to bathe himself. Crito accompanies him, while his other friends wait outside. These friends talk over the great calamity, which in the shape of the death of Socrates, is to fall on them. After his bath his children and the women of his family are brought to him. He gives them his last commands, and bids them go. A servant of the Eleven comes to him, and says that he hopes that Socrates unlike others will not be angry with him at the time of drinking poison, for he is not responsible for it. So saying he turns away weeping. Socrates praises the servant for his courtesy, and then asks Crito to give him the cup of poison, if it be ready. Crito says that he should not be in a hurry about it for the sun is not yet set, and that others in his situation have eaten and drunk after the announcement is made. To this Socrates replies that those persons only, who consider death to be an evil, do so, but he who is not anxious to prolong his life for a short time, need not do so.

CHAPTER LXVI.

Crito asks his servant to go, and bring the man along with him who was to give Socrates the cup of poison. The man sent for comes up, and hands over the cup of poison to Socrates, and tells him that after drinking it, he should walk until he feels his legs heavy. Socrates drinks up the contents of the cup after praying to the gods that his journey to the

other world no longer, may be happy. At the sight of this act his friends can no longer restrain themselves and begin to shed tears. Socrates rebukes them for doing the very act to avoid which, he sent away the women. His friends are ashamed and cease from weeping.

Socrates walks about until he can walk no longer, and lies down. His feet, legs and groin grow cold and stiff. He asks Crito to pay back a cock which he owes to a certain person. Then the coldness comes up to his heart, and he dies. Such is the end of the most just and the wisest of men.

NOTES ON THE APOLOGY.

CHAPTER I.

Page 35.

I—What.....you—what effect have the speeches of my accusers made upon your minds. *They...was*—so eloquent they have been in describing my qualities that they made me forget myself. *Plausible*—convincing. *So...they*—so eloquent and convincing their arguments were. *They have...truth*—they have hardly said anything true about me. *Falsehoods*—lies that they have told. *Clever speaker*—a good orator. *You must...you*—the judges should guard themselves against the danger of being misled by the arguments, which Socrates may advance in his speech. *Impudent*—rash, unbecoming. *As soon...exposed*—as soon as I speak, you will discover that I am not a clever speaker and will therefore find out the lie my accusers have told you. *Orator*—an eloquent speaker. *Elaborate*—detailed. *Drest...phrases*—full of high sounding words and phrases. *I will...preparation*—I will produce my defence without having prepared it before hand. *In the.. first*—just in the words which come to my lips. I will not try to decorate my statement with words.

Page 36.

Seemly—proper, becoming, suitable, appropriate. *At my age*—for an old man like myself. *Specious*—plausible, apparently true. *Entreat*—request, beg. *Interrupt*—interfere. *Accustomed*—habituated. *Money changers*—money-brokers. *Fashion*—manner. *Advocate*—one who pleads another's cause.

CHAPTER II.

Old false charges—false representations of Socrates, which various authors had been making before the public for a long time past. *Old accusers*—refers to Aristophanes and others who misrepresented Socrates in the '*Clouds*' and other comedies. *Later ones*—the later charges brought in a Court of Law by Meletus, Lycon and Anytus. *Present accusers*—Meletus, Anytus, and Lycon. *Have been...you*—have been indicting me before you. *And...years*—and for many year past. *I fear...companions*—I fear these old accusers very much because they have been prejudicing the public against me for a very long time, and have thus created a deep-rooted prejudice against me in the minds of some.

Page 37.

Formidable—powerful, not to be easily dismissed. *They got...you*—they influenced your minds. *They...lies*—they have gone on accusing me with unceasing vigour. *Accusing me*—bringing charges against me. *Persuade*—induce, convince. *There...socrates*—there is a certain person of the name of Socrates. *A wise man*—a philosopher, a thinker. *Speculates*—meditates. *Who...earth*—who directs his inquiries against everything underneath the earth. *Who can make...reason*—who can present his unreasonable arguments in such a way that they may appear reasonable.

The quotation is from Milton's '*Paradise Lost*' Book II. *Who...report*—who spread out this news. *Who...inquiries*—who make investigations about things in heaven and those below the earth. *Never...gods*—are confirmed atheists. *And...many*—numberless writers have been caricaturing me. *At the age...them*—during your childhood, the most impressionable period of life. *There was...them*—they went on accusing me unchecked, because there was none to refute their charges. *Comic poets*—writers of comedies such as Aristophanes, Eupolis and others. *To prejudice...me*—to create a bad impression on you from my side. *Motives...jealousy*—underlying purposes of hatred and jealousy. *It...be*—it is possible. *Conviction*—true belief.

Page 38.

To fight...defence—to answer the charges of persons who are not present. *For...first*—for before hearing the accusations of Meletus and others you have been hearing against me from Aristophanes and other comedians. *Persistent*—perseverent. *If it...me*—if it were better for you and me both. *I am...task*—I well know how difficult my task is. *Be the issue...wills*—let what God wishes happen; I must obey the law and answer the accusations against me.

CHAPTER III.

Charge—accusation. *Has given rise to*—has brought about, has occasioned. *Prejudice*—a biased opinion, an unfavourable opinion. *Relied on*—depended upon. *When...indictment*—when he brought about his charges against me. *Calumny*—infamy. *Spreading about*—circulating, giving currency to. *Formally*—according to procedure. *Indictment*—accusation, charge. *It...fashion*—it would read somewhat like this. *Meddles*—interferes. *Inquiries...earth*—investigations about things beneath the earth. *Makes the...reason*—who can present unreasonable argu-

ments in a way that they may appear reasonable. *Others*—other people. *These...things*—just these things mentioned above.

Page 39.

The comedy of Aristophanes—The Clouds. *Swinging*—moving. *Nonsense*—absurd things. *Disparage*—attach less value to it, under estimate. *That...knowledge*—knowledge of nature and its phenomena. *Prosecute*—to bring forward a charge against me. *For that*—for possessing the knowledge about nature. *I have...it*—I have got no connection with it. *Such matters*—viz., the phenomena of nature. *Witnesses*—those who can bear testimony. *Converse*—discuss. *Show you*—prove to you.

CHAPTER IV.

Undertake...men—take upon myself the charge of educating men. *Exact.. doing*—and force them to pay me for the education I give them. *Fine...men*—a good thing to have the power to educate others. *Gorgias of Leontine*—lived in 417 B. C., was an orator of the school of Empidocles. A golden statue was erected in his honour at Delphi. *Prodicus*—a sophist and a rhetorician who taught at Athens. He had many distinguished pupils including Socrates and Xenophon. He was put to death on the charge of corrupting the morals of the Athenian young men, and he flourished about the year 435 B. C. *Hippias*—a philosopher of Elis who taught that virtue lay in not being dependent upon others. *Each of them*—each of the three scholars mentioned above. *Persuade*—induce. *To leave.... citizens*—to forsake their fellow-citizens and follow their teacher. *With...nothing*—with any of whom they may live without being required to pay anything. *To be...themselves*—to be pleased to be allowed to pay money for the advantage of enjoying their society. *Wise man*—a philosopher belonging to the school of sophists.

Page 40.

Paros—an island in the Ægean Sea, famous in olden days of its marble. *Residing*—living. *At...moment*—at this time. *Callias*—a young man of Athens. *Hipponicus*—the father of Hipponicus an Athenian citizen. *A man...together*—a man who has spent more money in order to secure the training afforded by the sophists, than all other men taken together. *Foals*—young ones of a horse. *Calves*—young ones of a cow. *Hired*—engaged. *Trainer*—instructor. *Who...perfect*—who would have made them acquire efficiency. *Excellence etc.*—qualities which refer to their work. *Groom*—a driver of horses, one expert in training horses. *Farmer*—cultivator, one who is concerned with bullocks. Groom and farmer are here referred to as trainers, for their business brings them in touch with foals and calves. *To take*—to engage. *Train*—instruct. *Who . citizens*—who appreciates the good qualities of men and members of a state. *Thought of this*—considered this. *Because of*—on account of. *What...fee*—what payment does he demand. *Evenus*—a poet of Paros referred to as a wise man above. *Minæ*—a Greek coin valued at about £ 3. *Fortunate*—lucky. *This art*—the art of teaching young men. *Cleverly*—efficiently. *I should...airs*—I should have taken pride. I should have considered myself to be an important person.

CHAPTER V.

What...yours—what have you been doing. *Whence*—from where. *Calumnies*—evil fame. *You...common*—you must have kept yourself engaged in some business which other men avoid. *Out...common*—one in which other men do not take part. *Reports*—news. *Would...about*—would never have been circulated. *If...men*—if you would not have done the opposite of what other men do.

Page 41.

That...dark—that we may not pass our judgment in ignorance. *Fair*—reasonable. *That...we*—that has given me an evil fame. *Jesting*—talking light-heartedly. *The.. truth*—the real thing. *By...wisdom*—on account of the wisdom of a peculiar kind. *It is..men*—it is by reason of that wisdom which it is possible for men to attain in this life. *In that*—in that kind of wisdom. *It may be*—it is possible. *I was..now*—I was referring to just now. *Must...wisdom*—must have knowledge of a wisdom which is greater than that which can be attained by human beings. *I know...myself*—I know nothing of the wisdom superior to human wisdom. *If any...do*—if any man says I have that knowledge. *He lies*—he tells a lie. *Slander*—defame. *Interrupt*—disturb. *Arrogantly*—haughtily. *What...own*—what I relate to you is not a story of my coining. *He...credit*—he is one whom you can believe. *The God of Delphi*—Apollo, whose temple had an oracle wherefrom was answered every question put by visitors. *To be...nature*—to bear evidence to my wisdom and to its kind. *Chaerophon*—an Athenian citizen. *From...comrade*—ever since his youth he was my companion. *He...people*—he went into banishment during the Oligarchy of the Thirty (404 B. C.) when many Athenians were executed and many were exiled. (See also Introduction). *Vehement*—enthusiastic. *Carrying through*—executing. *Whatever...hand*—whatever business he undertook. *Delphi*—the oracle of Delphi. *Ventured*—dared. *Entreat*—beg.

Page 42.

Than I—than Socrates. *Priesters*—the virgin priestess of the temple at Delphi. *Will...say*—will affirm the truth of my statement.

CHAPTER VI.

The origin...unpopularity—the cause from which sprang my evil fame. *I heard...oracle*—I heard the answer given by the oracle. *Reflect*—think. *God*—Apollo. *Dark saying*—an inexplicable statement; an unintelligible answer. *Even...degree*—even in the least. *It . be*—it is not possible. *Speaking falsely*—giving a wrong answer. *For . lie*—for being a god he can speak only the truth. *And...meaning*—and for many days I could not understand the meaning of the answer the oracle gave. *Reluctantly*—unwillingly. *I turned . manner*—I began to seek the meaning of the god's answer in this way. *Reputed to be*—known to be. *I should wrong*—by showing him to be wiser than myself I should be able to prove that the oracle returned a wrong answer. *Meaning*—intending. *Examined*—put many questions. *I need name*—I need not be impolite enough to tell his name. *Politician*—one who takes part in matters concerning the government. *Conversed*—talked with him. *To see*—to discover. *Most of all*—above all. *Prove*—show. *Fancied*—thought. *By so doing*—by so proving to him that he was not wise. *Bystanders*—those who were standing near them. *Any thing . . . good*—anything that is essentially good.

Page 43.

At any rate—in any case. *Little wiser*—slightly wiser. *On this point*—in this matter. *I do . know*—I do not think that I possess knowledge when I do not possess knowledge. *Exactly*—just .

CHAPTER VII.

Went on—consulted. *Which...anxiety*—which became to me a source of great sorrow and anxiety. *Set...everything*—I must think the command of God to be superior

to everything. *Set*—place. *Above everything*—above every other consideration. *Who...knowledge*—who was said to be at all learned. *Meaning...oracle*—meaning of the remark returned by the Oracle of Delphi. *Ferily*—in reality. *By Egypt*—on the oath of the dog of Egypt. *The...Egypt*—Anubis, an Egyptian God with the form of a man and the head of a dog. He was worshipped in Italy, Egypt and Greece. *Search*—investigation. *God's bidding*—at the command of God. *Whose...highest*—who were highly reputed for wisdom. *Lacking*—wanting. *Looked down on*—hated, scorned. *Were...learn*—were more suited to acquire knowledge. *Describe*—relate. *Heraclean labours*—labours of Hercules. Hercules is a hero in Greek mythology and was the son of Jupiter. He is famous for his strength of body and the brilliant achievements which he made on account of it. Chief of his achievements are known as the twelve labours of Hercules. They are:— (1) The killing of the Nemean lion. (2) The killing of the Lernean Hydra. (3) The catching and retaining of the Arcadian stag. (4) The destroying of the cannibal birds of the lake Stymphalis. (5) The catching of the Cretan Bull. (6) The catching of the horses of the Thracian Diomedes. (7) The slaying of the Erymanthian Boar. (8) The cleaning of the stable of King Augeas. (9) The obtaining of the girdle of Hippolyte, Queen of the Amazon. (10) The catching of the oxen of the monster Geryon. (11) The securing of the Apples of Hesperides. (12) The bringing up of the dog Cerberus from the infernal regions. *To...oracle*—to prove fully the truth of what the oracle said. *Politicians*—those who concern themselves with the affairs of state. *Tragic poets*—poets who write on sorrowful subjects. *Dithyrambic*—those subjects which are lyric written mostly in honour of Bacchus. *Manifestly*—apparently. *Ignorant*—wanting in knowledge. *They*—poets. *They.. pains*—they had written after great labours.

Page 44.

Bystanders—onlookers. *Talked about*—discussed. *Works*—poems. *Create*—produce. *Natural power*—instinct. *Inspiration*—an impulse to do something. *Soothsayers*—foretellers, diviners. *Who...things*—who give expression to many good messages from above. *To be...case*—to be just like prophets in saying something which they do not understand. *Perceived*—found; noticed. *Because...too*—because they were great as poets they thought themselves to be the wisest of mankind in other things too. *I...poets etc.*—I was wiser than the poets just as I was wiser than the politicians.

CHAPTER VIII.

Finally—at last. *Artizans*—workmen, labourers, persons of various crafts. *Worth...of*—of any importance. *Skilled*—expert. *Each...wise*—each artizan believed himself to be very wise. *Skilful*—well-versed. *Art*—business, craft. *Threw...shade*—pushed into the back ground their skill in their own business.

Page. 45.

Possess—acquire. *I...answer*—I satisfied myself. *To remain...was*—to remain with the consciousness of knowing nothing.

CHAPTER IX.

By reason of—on account of. *Fierce...kind*—dangerous and ferocious type. *Spread abroad*—given currency to. *Calumnies*—evil fame, accusations. *Convict*—accuse, charge. *Ignorance*—lack of wisdom. *I.. wise*—I think that God only knows everything. *Men's...nothing*—the wisdom of man is of no importance. *He...name*—he used me as a

type. *Example*—illustration. *In very truth*—in reality. *Who...all*—who like Socrates is conscious of the worthlessness of his wisdom. *Citizen*—a resident of Athens. *Stranger*—foreigner. *On...God*—from the side of God. *I...pursuit*—I have so given myself up to this search. *That...leisure*—that I never had time. *Worth mentioning*—of any importance, noteworthy. *Public matters*—matters concerning the state. *Or to...affairs*—or to attend to my domestic affairs. *By...God*—on account of my pursuit made at God's bidding.

CHAPTER X. ;

Page 46.

Besides—in addition to. *Follow.....about*—go along with me on my wanderings. *Wealthy*—rich. *Have.....time*—have plenty of leisure. *Natural pleasure*—instinctive joy. *Cross-examined*—tested. *Imitate*—copy. *Then...people*—then they make an experiment of their skill by cross-examining other people. *Imagine*—think. *A...man*—a good number of men; plenty of men. *Who...deal*—who think their knowledge to be ample. *In fact*—in reality. *Abominable fellow*—a person worthy of contempt. *Corrupts*—spoils. *Who.....men*—who spoils young men by teaching bad things. *Not to seem*—not to appear. *Not...loss*—not to appear to be without an answer. *Repeat*—reproduce. *Stock charges*—common charges. *Allege*—state. *Investigates*—inquires into. *Disbelieve*—give up faith. *Fancy*—imagine. *Confess.. truth*—admit the truth. *Shown up*—presented. *Ignorant*—wanting in knowledge. *Pretenders*—those who pretend to know something. *Filling.....ears*—dinning into your ears. *Bitter*—painful, severe. *Calumnies*—undeserved accusations. *Zealous*—enthusiastic. *Well-disciplined*—well-organised. *Plausible*—eloquent. *Attacked*—charged. *Indignant*—angry. *On..... poets*—on behalf of the poets. *Orators*—speakers.

Page 47.

In the.....defence—in the short time allowed to me to answer the charges of my accusers. *Prejudice*—biass. *Conceal*—hide. *Suppress*—conceal. *Plainness*—frankness, straight-forward-ness. *Which.....enemies*—which creates enemies for me. *Buttrue*—but my straight-forward-ness of speech is an evidence to show that what I say is true. *Look.....them*—search them. *Hereafter*—in future. *You.....so*—you will discover the causes of the prejudice against me to be just as I have pointed out.

CHAPTER XI.

What.....accusers—my arguments given in my defence against the charges of my old accusers should be sufficient. *To defend myself against*—to answer the charges of. *Good patriot*—a sincere well-wisher of Athens. *Calls*—addresses. *Assume*—suppose. *Indictment*—accusation. *Evil-doer*—a performer of evil deeds. *Who.. believe*—who has no faith. *Divinities*—deities, gods. *I do wrong*—I am guilty of an evil deed. *Corruptive*—spoiling. *He issolemn jest*—he is jesting on a grave subject. *By...trial*—by accusing men of frivolous charges. *Pretending*—feigning. *He.....thought*—he has not at all considered.

CHAPTER XII.

Page 48.

Excellent—good, well-trained. *Who.....them*—what person improves them. *In ..matter*—in the good training of youth. *Discovered*—found out. *Reveal*—lay bare, expose. *Scandalous*—shameful. *Conclusive*—definite. *That.....matter*—you have never pondered over the subject for a single moment. *Whocitizens*—who turns young men into good citizens. *Here*—Juno, a goddess in Greek mythology. *There.....benefactors*—there are plenty of persons who improve the young. *Listeners*—audience. *Senators*—members of the Senate.

Page 49.

Assembly—a political body of Athens. (See the Introduction). *Apparently*—manifestly. *Fine*—excellent. *Make*—turn. *Dohorses*?—in your opinion is it so with horses also? *On.....contrary*—on the other hand. *Or a...few*—or a limited number of men. *Who...horses*—who are expert in the business of horse-rearing. *The.....men*—most men. *Have ...them*—have to rear them. *Is.....so*?—is it not the case? *Conclusively*—definitely, unquestionably.

Note:—Here Socrates has deduced a certain principle by taking the example of horses. It is thus to be applied to men:—Just as only an expert in horse-rearing can improve horses, and other persons who are many in number, would only do harm to them if they had to deal with them, similarly only one man or a limited number of men can improve young men, and others can only harm them. So it was impossible for Socrates, who was single to have corrupted the youth and for the majority to have improved them, he being one who had devoted himself to the service of wisdom and knowledge. *On.....showing*—by reason of your own manifestation. *Prosecuting*—suing, conducting a case.

CHAPTER XIII.

Be so good---be so kind.

Page 50.

Who...companions—who would more like to be harmed by his companions than to be improved. *Obliged*—bound. *Injured*—harmed. *Prosecuting*—seeing. *Intentionally*—knowingly. *Unintentionally*—involuntarily, unknowingly. *They...contact*—whom they happen to meet. *Extraordinarily*—unusually. *Stupid*—silly, foolish.

Make—turn into. *Rogue*—rascal. *Allege*—say. *What... intentionally*—with a look of contemptuous surprise, Socrates asked Meletus whether he thought himself to be a wiser man than Socrates in as much as he knew that good men do good and bad men inflict injury on those with whom they come in contact, while he (Socrates) did not know that those whom he will turn into rogues will only harm him and that therefore he intentionally corrupted the youth. *You . believe*—you will not persuade me to believe that I am so unusually foolish. *You . case*—you have given out a falsehood in both cases. *Call...you*—require. *Fault*—mistake. *Involuntary*—unintentional. *Admonish*—warn, reprove. *Of course*—as a matter of fact. *Cease*—desist. *Doing wrong*—inflicting injury. *Involuntarily*—unknowingly, unintentionally. *Declined*—refused. *Instruct*—teach.

Page 51.

You . me—you did not keep any connection with me

CHAPTER XIV.

Truth—reality. *Slightest*—least. *Attention*—heed. *Indictment*—charge. *But...instead*—but making them to believe in other and new gods than those of the city. *Of...speaking*—to whom we are referring. *Strange*—foreign, not those of Athenians. *Absolute atheism*—utter lack of faith in god. *Or do .either*—or do you mean that I myself am an atheist and make others so. *In...whatever*—at all.

Page 52.

Swear—affirm on oath. *Do...Anaxagoras*—are you under the impression that you are conducting a suit against Anaxagoras. *Anaxagoras*—a cosmic philosopher, one of those who took nature as the basis of their

subject-matter. *You...judges*—you must be thinking low of the judges. *Unlettered*—ignorant, uneducated. *Imagine*—think. *Are...doctrine*—contain such like theories. *When...theatres*—when they can by payment of money see Anaxagoras caricatured in the comic plays of Aristophanes. *Drachma*—a coin of about 18 cents or 9½ d.^s value. *Laugh...scorn*—scornfully laugh at Socrates. *Pretend*—show off. *Peculiar*—strange. *Doctrines*—theories. *Lie*—falsehood. *Insolent*—impertinent, unmannerly, rude. *Wanton*—light hearted, frivolous. *Riddle*—puzzle, dilemma, knotty problem. *Contradicting*—denying what I have formerly said. *Outwit*—deceive.

Page 53.

Trifling—an insignificant thing.

CHAPTER XV.

This...meaning—he means to say this. *Starting*—opening my defence. *Interrupt*—disturb. *Usual*—habitual. *Pertaining to*—relating to. *Absurd*—unmeaning. *Flute-playing*—producing music by means of a flute. *Divine*—heavenly. *Divinities*—gods. *Extract*—get by force. *I...beings*—I have my faith in gods whether old or new. *Others*—other people. *At any rate*—in any case. *Sworn*—said on oath. *Deposition*—statement. *It...necessarily*—it is a necessary conclusion. *Assume*—suppose.

Page 54.

Grant—admit. *Riddle*—an unanswerable question. *Asserting*—affirming positively.

I do—I do believe. *Illegitimate*—born out of illicit connection. *Nymphs*—fairies. *Offsprings*—issues. *Indicted*—charged, accused. *In this manner*—in this way. *To.....skill*—to examine my cleverness. *Crime*—guilt. *With*

truth—with justification. *Contrive*—manage. *Persuade*—convince. *Of.....understanding*—of the least wisdom. *Involve*—include. *Heroes*—those brave man, who by reason of their services to their country, were deified and worshipped as gods.

CHAPTER XVI.

In truth—in reality. *I need say.....prove*—I am required to give a lengthier defence to show. *I.....crime*—I am not guilty of the charge. *Prosecuting*—trying conducting a case. *Enough*—sufficient.

Page 55.

Told—informed. *Incurred*—caused for myself. *Unpopularity*—displeasure. *What.....condemnation*—what may be responsible for my being convicted. *Condemned*—sentenced. *Not Meletus.....multitude*—if I am found guilty it will not be because of Meletus or of Anytus but on account of the biassed opinions and suspicious feelings of the general public. *They.....me*—they have been the cause of the ruin and death of many good men. These good men are referred to as sufferers of the public suspicion on page 77 following. *I thinkagain*—I think they will again be the cause of the ruin of good men. *There....victim*—their oppression due to unjust judgment will not end with me, but many more in future will suffer on account of it. *There....fear*—there is no danger of the kind. *Victim*—prey. *Of...pursuits*—of doing things. *Which...death*—it is very much possible that your death may be caused by it. *I..justice*—I should answer him with justification. *A man . worth*—a man with even a little wisdom. *Ought to*—should. *To reckon . death*—to count the chances of life and death. *If you...acts*—if you think that a man, wise in the least should so act as to avoid all risks. *But whether*—but only. *Rightly*—justly. *Wrongly*—unjustly. *Grievously mistaken*—

very much mistaken. *According to you...worth*—if one is to count the chances of life and death and avoid risks in acting, as you mean to suggest, then the heroes of Greece who died during the Trojan war would be men of no importance. *The demi-gods*—the heroes who have been worshipped as gods by reason of their great sacrifices. *Who died at Troy*—who suffered during the Trojan War. This war is thus described:—Paris the son of Priam, king of Troy took away Hellen, the wife of Menelaus, king of Sparta. The Greeks thereupon attacked Troy under the leadership of Agamemnon the brother of Menelaus. *Troy fell after a siege of ten years*, during which time Hector died from among the Trojans, and Patroclus, Achilles and others from among the Greeks. *The...Thetis*—Achilles, the bravest Greek fought during the Trojan war. The *Iliad* of Homer contains an account of his exploits. He slew Hector. *Who...danger*—who did not care for any danger that befell him. *Who...disgrace*—who did not mind the danger of an undertaking if the other course open was one of disgrace. *He...Hector*—he was very desirous of killing Hector, the Trojan hero. *In...fashion*—in this manner. *Avengest*—takes the revenge of. *Comrades*—companions and friends. *Patroclus*—a Greek hero who was slain by Hector during the time when Achilles, being offended by Agamemnon, had retired from the war. Achilles thereupon reappeared on the field of battle and killed Hector. *Thou...thyself*—you will invite your own death to come nearer to you. *Fate*—death, thy ultimate destiny. *Awaits*—waits for. *Fate...death*—you will die just after Hector is killed. *He...danger*—he hated danger. *He...coward*—he was much afraid of leading a life of timidity. *Straightway*—just after.

By the beaked ship...earth—by the side of the ships with pointed ends just like beaks, as an object of the hatred

of mankind, and a burden to the earth. *That...death*—did he take into account either danger or death. *Wherever...is*—whatever be the duty of a man and wherever his lot may be cast. *Face—encounter*, meet, stand.

CHAPTER XVII.

Whomme—whom you placed above me as commanders. *Placed.....Potidaea*—stationed me at my post during the siege of Potidaea. *Siege of Potidaea*—the Macedonian king incited the tributaries of Athens on the Macedonian coast to raise a revolt. Potidaea, one of the tributaries raised the standard of revolt in B. C. 432. *Amphipolis*—during the Peloponnesian War, the Athenian Empire in Thrace was overthrown, Amphipolis, an Athenian colony surrendered to Brasidas, to recover which colony Cleon was sent from Athens. In the battle of Amphipolis which followed the Athenians were completely defeated. *Delium*—the battle in which the Athenians were badly defeated. (B. C. 424). *I.....me*—I remained at my post. *Ran.....death*—underwent the danger of death. *Conduct*—behaviour. *On.....part*—for me. *Desert*—leave. *Commanded...ordered*. *Persuaded*—convinced. *Disobeying.....oracle*—going against the prediction of the Oracle. *For... ..wise*—to entertain a fear of death is to suppose oneself to be wise. *For... ..know*—because in that case we presume to know something about death which we cannot know. *Note*—Socrates means here that death is a mystery which nobody knows or can know. To fear her therefore is an absurdity for how can we fear her unless we know her nature. Therefore one who fears death shows himself to be wise in as much as he presumes to have a knowledge of the nature of death *What weknow*—death about which we do not know anything. *For...tell*—in spite of what people say against death. *Deaththem*—death may possibly be the greatest blessing to mankind.

But—if not. *Ignorance*—lack of knowledge. *Thinking*—pretending. *I am.....mankind*—I hold opinions different from those held by the majority of mankind. *If I.....world*—if I am in any way wiser than the rest of the world it is because I do not pretend to know anything about the world to which men go after death. *Base*—mean. *Shrink*—hesitate. *For.....tell*—in spite of all I can say. *Acquit*—discharge. *Ought... brought*—should never have been called. *Forthwith*—immediately. *Practising*—putting into practice. *Let you go*—acquit you. *Cease*—desist. *Following.....pursuits*—searching for wisdom. *I... love*—I have great love and sincere regards for you. *I...strength*—I have life and strength of body. *Exhorting*—inducing, persuading.

As I...wont—as I am habituated. *Famous*—well known. *Making of*—earning of. *Perfection.. soul*—improvement of your soul. *If...words*—if he questions the importance of my advice. *Forthwith*—immediately. *Release him*—let him go. *Virtue*—goodness, wisdom. *Reproach*—reprove. *Setting.....value*—attaching less importance. *Account*—moment, importance. *Are...account*—are of less moment. *This..... one*—this behaviour I will accord to every man. *Citizen or stranger*—an Athenian or a foreigner. *More especially*—chiefly. *Nearly-akin*—closely related. *No.....God*—no greater blessing has been bestowed on you than my service to God, done by searching for wisdom. *Every... private*—every blessing which men enjoy either as members of the public or in their individual capacity. *Mischief*—a bad act; here used ironically.

Page 59.

Else—anything other than virtue. *Alter*—change.
Way *life*—manner of living. *Not if*—not even.

CHAPTER XVIII.

Request—i. e. about a peaceful hearing. *Profit*—benefit. *Inclined to*.... *out*—wish to hoot me out. *Injured*—harmed. *Exile*—banishment. *Deprive*... *rights*—take off my rights as a citizen. *To*.... *now*—to accuse a man for nothing of false charges. *Unjustly*—without any justification. *Arguing*—making arguments. *To sin*—to do a wrong. *Condemning me*—declaring me guilty. *Rejecting*—refusing. *Gift*—blessing given by God to you by sending me to teach you virtue. *To*..... *place*—to do for you what I have been doing. *God*... *city*—God has sent me to arouse the city of Athens from its present listless state. *Quaint*—strange, odd. *Simile*—a figure of speech used in comparing two things. *Sluggish*—idle, slothful. *From*..... *size*—due to its size. *Needed*—required.

Page 60.

Aroused—awakened. *Gadfly*—a two-winged insect, which stings cattle, and lays its eggs in their skins. The word is generally used for any fly which bites cattle. *I think*..... *it*—I am sent by God to serve the purpose of a gadfly in arousing the citizens of Athens from their present lethargy. The simile of a gadfly is thus to be applied; just as a gadfly arouses a horse from its sluggishness by stinging it, similarly Socrates arouses the people of Athens to the need of benefitting them spiritually by cross-examining and advising them. *Settling upon*—sitting upon, encroaching upon. *Exhorting*—inducing. *You*..... *life*—you will let me live. *Vexed*—troubled,

annoyed. *Drowsy*—dull, listless. *Unless...you*—unless God wants to take so much care of you so as to send to you another person like myself. *Note* :—Socrates tells the Athenians that he is the person who disturbs their listless life by his questions and pieces of advice, and adds that if they kill him, they will be left undisturbed in their listlessness so long as God, in order to take care of them, sends another person like him in their midst. *Who...city*—who has given me birth in your city. *A...impulse*—an ordinary desire of a human being. *Neglect*—to pay no heed. *All...interests*—all matters concerning me. *Endure*—bear. *Seeing...years*—finding my business so badly neglected. *Unceasingly*—incessantly. *There...conduct*—there had been a reason for my going to every one of you and inducing you to achieve virtue, if by so doing I would have gained any advantage for myself. *Or...exhortations*—or if I had received any payment for my persuasions. *Without blushing*—without feeling ashamed. *Effrontery*—boldness, impertinence. *Exacted*—forced somebody to pay. *I think...poverty*—my poverty is a sufficient proof of the truth of my statement.

CHAPTER XIX.

Page 61.

In going...counsel—in going to every individual and offering him my advice. *Counsel*—advice. *Venture*—dare. *Assembly*—a public institution of Egypt (See the Introduction.) *Public councils*—debates held in the Assembly. *Speak...this*—giving its reason. *Divine sign*—secret promptings coming to me from God in the shape of inspiration. *Divinity*—God. *Caricatured*—parodied, misrepresented. *Indictment*—charge. *I...childhood*—this inner

voice I have heard since my childhood. *Turns...back*—pulls me back. *Urges*.. instigates. That inner voice had a controlling influence upon Socrates. It checked him from going astray; but never prompted him to proceed with anything. *Forbids*—prohibits. *Politics*—the political deliberations of the various public bodies of Athens. *It...me*—it is well that it prohibits me to take part in politics. *Attempted*—tried. *Perished*—ruined myself. *Ferred*—irritated, annoyed. *Preserve*—maintain. *For long*—for a long time. *If...people*—if he persistently goes against the people. *Prevent*—check. *The...injustice*—the doing of many unjust things. *Illegality*—anything opposed to the legal procedure. *Must...man*—must fight for justice as an unconcerned individual. *Not...public*—not in a public assembly. *Preserve*—save.

CHAPTER XX.

Prove—show. *That...so*—that a man loses his life by preventing injustice sought to be done by the public. *You.....highly*—on which you set great importance. *Perish*—lose my life.

Page 62.

Give way—yield. *Commonplace*—an ordinary event. *Nevertheless*—in spite of it. *Office*—any post in the public bodies. *Senator*—a member of the Senate. (For further information see the Introduction.) *The ten generals*—the ten leaders. *Rescue*—succour, save from the enemy. *The battle of Arginusae*—a battle fought in the 28th year of the Peloponnesian War, in which the Athenians defeated the Spartans (B. C. 406). *In a body*—together, collectively. *Which...illegal*—which act was not according to the law of the country. *As...afterwards*—the illegality of which you all admitted later on. *The tribe Antiochis*—the tribe to which Socrates belonged. *Held...presidency*—

occupied the position of the president. *Suspend*—to deprive me of my office temporarily. *Clamoring*—crying, demanding by means of loud cries. *To submit*—to yield. *Face*—stand. *In the cause of*—for the sake of. *Join with you*—fall in with you. *Proposal*—suggestion. *Imprisonment*—confinement in the prison. *That was*—this event took place. *The destruction. democracy*—the overthrow of the democratic government of Athens by the Oligarchy of the Thirty. *Democracy*—a form of government in which the people possess the sovereign power. It is of various kinds. It is limited monarchy where the king exercises his monarchical powers in accordance with the wishes of the people. It is a republic where the people at large chose their head for a certain number of years. *Oligarchy*—a form of government in which only a limited number of persons command the sovereign power. *The Thirty*—the thirty members of the oligarchy. *The Council Chamber*—a building where the Prytanes took their meals and held their sacrifices. *The Salaminian*—the inhabitant of Salamis. *That*—in order that. *Frequently*—often. *Similar*—like these. *Implicate*—involve. *Vulgar*—unrefined. *Expression*—phrase. *I...death*—I do not care a bit for death. *Laws of God*—natural and moral laws. *Laws of man*—civil or other man-made laws.

Page 63.

Terrify—frighten. *Rule ..Thirty*—the Reign of Terror brought by the Oligarchy. *Likely*—possibly.

CHAPTER XXI.

Do you think—is it your opinion. *Maintained*—supported, espoused. *Held*—deemed. *Paramount*—supreme, chief. *A single point*—a jot, a little. *I have...one*—I have never denied access to me to any one. *Anxious*—

desirous. *Converse*—talk, discourse. *While ..mission*—while I was carrying on my mission in the cause of the spread of virtue. *Justly*—fairly. *Charged*—attacked, accused. *With...citizens*—with the turning out of these men into good or bad citizens.

Page 64.

Professed...teach—proclaimed myself as teacher of anybody. *Asserts*—affirms.

CHAPTER XXII.

Delight—take pleasure. *Spending*—passing. *In my company*—along with me. *You...why*—you have heard the reason thereof. *Amusing...interesting, engaging.* *In oracles*—through the medium of oracles. *Divine will*—the will of God. *Declared*—announced. *God has...man*—God has ordered me through the medium of oracles, dreams, and through other ways through which the will of the Almighty was announced to me, to examine men and expose their ignorance. *If it...refuted*—if what I say were false, it would be easily contradicted. *Refuted*—contradicted. *Finding*—discovering. *Counsel*—advice. *Would forward*—would have appeared as accusers. *Unwilling*—reluctant. *Kinsmen*—relatives. *Crito*—a friend and disciple of Socrates who attended his master till his death and persuaded him to run away from the prison. *Deme*—a subdivision of a tribe. *Of deme*—belonging to the same tribal subdivision to which I belong. *Critobulus*—son of Crito and a disciple of Socrates. *Aeschynus*—a disciple of Socrates and later on a teacher of Philosophy at Athens.

Page 65.

Epigenes—another disciple of Socrates. *Entreat*—beg, request. *Plato*—a famous Greek philosopher, son of Ariston. He studied music and cultivated the art of writing poetry. He became a disciple of Socrates, and on his master's death left Athens for other countries in order to seek knowledge. During his travels he learnt Geometry and other branches of Mathematics. He happened to offend Dionysius, the tyrant of Syracuse, who induced the Spartan ambassador in whose ship Plato was sailing, to sell him as a slave. The purchaser of Plato, however, gave him freedom and allowed him to return to Athens. There he began to teach his philosophy in the garden of Academy, on account of which place his philosophy came to be called Academy. He died in 347 B. C. *Name*—point out. *To call*—to summon. *Stand aside*—wait. *Evidence*—testimony. *On the contrary*—on the other hand. *Kindred*—relatives, those who are related to them. *Liar*—one who tells a lie.

CHAPTER XXIII.

It may be—it is possible. *Of the nature*—of the same kind. *Faxed*—annoyed.

Page 66.

Entreated—begged. *Acquit*—discharge. *Entrated... tears*—begged the judges with eyes full of tears to release him. *To... feelings*—to make an appeal to your sentiments. *I shall... things*—I shall neither bring my children to the court nor weep before the judges. *The... danger*—the danger of death. *He... me*—he will not feel pity at me. *Notices*—observes. *I... reasonably*—I should be giving him a sensible answer. *Kinsmen*—relatives. *Homer*—a famous Greek poet, the author of

Iliad and Odyssey. *I am... stones*—I am born not of oak trees and stones, but of men of flesh and blood. *Implore*—beg. *Arrogance*—haughtiness. *It...arrogance...* it is not due to any haughtiness on my part. *I hold...cheap*—regard you to be men of no worth. *I can...bravely*—I can face death like a brave man. *Credit*—reputation. *At...age*—in my old age. *With...name*—with my reputation. *Made...minds*—formed an opinion. *Mass...mankind*—mankind in general. *Excel*—surpass. *In this fashion*—in this manner.

Page 67.

Men...reputation—persons famous for something. *Behaving.. trial*—showing a strange behaviour at the time of their trial. *They...killed*—they supposed the inflicting of the death sentence to be a very fearful destiny. *As...ever...* as if they expected never to die. *Of...death*—in case the court did not punish them with death. *To...city*—to invite disgrace for the city. *For...women*—for any foreigner will think that the most renowned ones of the Athenians, who fill public offices, and hold other honours are as timid as women. *Eminent*—famous, renowned. *Merciless*—cruel. *Who...ridiculous*—who cause the city to be laughed at. *Pitiful*—pity exciting. *Pieces of acting*—dramatic shows. *Those...quiet*—those of Athenians who enjoy some fame should not implore the pity of the judges at the time of trial, nor should they allow others to do the same. They should show that they would meet out justice more cruelly to those who exact some pity-exciting dramatic scenes than to those who remain silent.

CHAPTER XXIV.

Apart...credit—leaving aside the question of reputation. *To...us*—to implore the judges to acquit us. *Or...*

way—or to avoid being convicted. *It...reason*—it is our duty to impress the truth upon the mind of the judge by means of arguments. *He...friends*—he does not sit to sell justice to his friends. *To...judgment*—to give his decision. *He...sworn*—he has taken an oath. *Favour*—show kindness. *To...law*—to settle questions in the manner provided by law. *And...yourself*—and for this reason we should not teach you to go back upon your oath. *To forswear yourselves*—to violate your oaths. *Righteously*—justly. *Require*—want. *To do...things*—to excite your pity etc.

Page 68.

Prosecuting—conducting a suit against. *Impiety*—unreligiousness, lack of faith. *For...successful*—for if I succeed in moving you to pity by means of prayers. *To...oath*—to violate your oaths. *I...gods*—I should evidently be teaching you not to believe in gods, for one who breaks his oath, proves by his action that he does not believe in them. *To you . me*—I leave my cause to your judgment and to the will of God to be decided in the manner best calculated to secure your welfare and mine.

CHAPTER XXV.

Vexed—troubled, annoyed. *At...given*—at the judgment you have passed, i. e. of being guilty. *I am . reasons*—there are many reasons why I am not annoyed with the judgement you have given against me. *At that...i. e.* at the verdict of guilty which you have returned. *I . narrow*—I never imagined that I would be condemned by so narrow a majority. *If . sides*—if only thirty votes were cast from the side of those who believe me to be innocent instead of from that which has condemned me. *I...escaped*—I should have been acquitted.

He...votes—he would not have obtained the necessary one fifth of the total of all votes, which is required by law. *Note*:—Any prosecutor who did not obtain the votes of one fifth of the dicasts of judges, incurred a fine of 1000 drachmae, and certain other disabilities.

CHAPTER XXVI.

So he proposes...penalty—so Meletus suggests that the sentence of death be passed on me. *Be...so*—let it be so. *Counter...penalty*—alternative punishment. *What...not*—should I not propose that penalty which I think I deserve. *Do I deserve*—am I entitled. *For...care*—for having made up my mind not to pass a comfortable life. *I...value*—I paid no attention to my worldly interest, things to which most men attach a great importance. *Family interests*—the welfare of the family. *Military commands*—positions of importance in the army. *Popular oratory*—public speaking. *The...appointments*—positions in the governing bodies of the State. *Clubs*—associations; societies. *Factions*—parties. *That Athens*—that exist in Athens. *I thought...matters*—I would have obeyed my conscience in opposing the administration of injustice so much that I would not have been able to save my life. *Too conscientious*—too much given to obey the dictates of my conscience. *If...matters*—if I had taken part in such associations and busied myself with these affairs. *So...myself*—so I did not enter that sphere of life where I should neither have benefited you nor myself. *I want...himself*—in place of joining some political body I went to each one of you in your individual and private capacity. *To...services*—to render him the greatest service I could. *Strove*—laboured. *Persuade*—convince. *Not...affairs*—to ignore his material welfare. *Until...himself*—until he had taken sufficient care of his spiritual uplift. *Nor...Athens*—nor to pay any attention to public affairs. *Until...herself*—until he had improved

the moral well-being of Athenians. *In all cases*—in the same manner *Bestow*—devote. *Deserve*—am entitled to. *Such a life*—a life spent not in attending to one's own needs but to the needs of others. *Something...good*—that should be something good. *Suitable*—fitting, proper, becoming to my rank. *Benefactor*—one who does good to his fellow beings. *Who...you*—who wants leisure time in order to persuade you to improve yourself. Who desires freedom from cares in order to work for your improvement. *Suitable...reward*—adequate recompense. *A public...Prytanum*—maintenance at the cost of the public in the Prytaneum. *Prytaneum*—the public hall at Athens, where the citizens offered sacrifices on public occasions, and where the Prytanes or the Presidents of the Senate entertained the important persons of the State, and received foreign ambassadors.

Page 70.

Than...chariots—than for any one of your sportsmen who had won prizes at the Olympic sports by means of their chariots and horses. *Olympic games*—were celebrated at Olympia and were open to all branches of the Greek race. A garland of wild olive was the highest reward offered. *Such...happy*—a winner at the Olympic games only makes you to appear to be happy, while I really make you happy. *He is not...want*—a winner at the Olympic games does not stand in need of maintenance. *While I am*—while I really stand in need of maintenance due to my poverty.

CHAPTER XXVII.

Stubborn—obstinate. *Arrogant*—haughty. *As in etc.* as you supposed me to be so when I was speaking of prayers and tears. *I...intentionally*—I never delibe-

rately harmed any man. *Persuade*—convince *Conversed*—discoursed. *Not...day*—not to finish a trial in one day in which the punishment that can be ordered is one of death. *To clear...calumnies*—to defend myself against the false and malicious misrepresentations of my enemies. *Wronged*—harmed. *I...myself*—I shall not certainly do myself harm. *Admit*—acknowledge. *I...evil*—I deserve to undergo some punishment. *Why...I*—why should I propose any other punishment. *Lest...evil*—should I propose a counter penalty for fear of death when I say I do not know whether death is a good or an evil. *Shall...evil*—shall I propose any other punishment for death, which I positively know to be an evil one. *The...days*—the remaining portion of my life, *The...officials*—lying at the mercy of officers each succeeding the other. *With...paid*—with the promise of undergoing imprisonment till the fine is paid.

Page 71.

I have...that—I have given you my reason for not doing that. *I...with*—I shall have to remain in prison for I cannot pay my fine. *Exile*—banishment. *Life...them*—I would be holding life too dear if I propose exile for my punishment, supposing that foreigners will tolerate my arguments and discussions which you, my city fellows are not enduring. *Burdensome*—tedious. *Odious*—abominable. *Released*—freed. *Likely*—possible. *Fine life*—used ironically for a miserable life. *For...man*—at my age. *Withdraw*—go away. *And expelled...* and being exiled from one city to another. *For...me*—for I am sure that the young men of every place will attend to my discourses. *If...away*—if I turn them out of my presence. *Persuade*—induce. *Elders*—elderly relatives. *To expel*—to drive out. *Kinsmen*—relatives. *Expel*—drive. *For...sakes*—in order to save their children from my bad influence.

CHAPTER XXVIII.

Withdraw—retire. *Hold...peace*—pass an obscure life. *In earnest*—talking seriously. *No...man*—a man cannot have a happier duty to discharge. *Than...virtue*—than to discourse every day on virtue.

Page 72.

Unexamined—untested. *An...living*—an untested life cannot remove its deep-rooted evils, simply because it does not know them. For that reason such a life is rather to be abhorred. *That...truth*—that is the reality. *Though...you*—though it is difficult for me to persuade you to believe in it. *Accustomed*—habituated. *I am...punishment*—since I have never done wrong to anybody, I am not in a habit to think myself deserving of punishment. *Proposed*—suggested. *Fix*—settle. *Within...means*—which I can afford. *Sureties*—guarantee. *They...me*—they will stand as a guarantee for my paying the fine proposed.

CHAPTER XXIX.

You...time—because of my old age I would surely have died within a few years, and therefore by condemning me to death you have not got rid of me for a very long time. *And...it*—and in return for the sentence you have passed on me, you will earn a bad name. *From...city*—from those foreigners who wish to heap abuses on your town. *Revile*—calumniate, reproach, spread false and malicious reports. *They...teeth etc.*—at your face impute to you the death of a wise man. *While*—time. *Your...nature*—I would have died in course of time, and thus your wishes would have been fulfilled. I would have died a natural death in a few years, and thus your wishes would have been gratified. *For...years*—very much advanced in age.

Page 73.

You ..defeated—you think that I have lost my case, because I lacked the arguments which could convince you to the extent of declaring me innocent. *Wanting*—lacking. *Arguments*—reasonings. *Overboldness* audacity. *Affrontery*—impertinence. *I would...plead*—I would not argue before you in the spirit in which you would have liked me to plead. *Wailing*—lamentation. *Appeal...wailing*—excite your pity by weeping and lamenting before you. *Maintain*—hold. *Are...me*—do not become me. *Accustomed*—habituated. *Defending*—answering the charges against. *Unmanly*—cowardly. *I...ran*—I should not behave in a cowardly manner on account of the the danger of death which deemed large before me. *I have...now*—I still hold the same opinion now. *I...would*—I desire. *Law-suit*—in a case before a court of justice awaiting decision. *Throwing...arms*—let the hands fall. *Falling...knees*—prostrating himself. *Pursuer ..* the enemy who follows the soldier of the opposite side. *Throwing...knees*—both these things are signs of submission. *Avoiding death*—escaping from death. *Scruple*—hesitate, shrink. *To...wickedness*—to avoid depravity. *Swifter*—quicker. *I think . death*—I think it to be a more difficult task for a man to avoid depravity than it is to escape from death. *Slow...feeble*. *Overtaken*—caught.

Page 74.

Slower pursuer—i. e. death. *Clever*—cunning. *Swift*—of active habits. *Overtaken* held down. *Swifter pursuer*—i. e. wickedness. *Hence*—from here. *Sentenced...evil*—you will depart from this world with a heavy burden of evil and depravity. *Abide*—agree to, submit to. *Award*—sentence, order. *I abide...they*—I am submitting

to the penalty imposed on me, and they to the one imposed on them. *Perhaps...so*—perhaps it is all for the best. *Fairly measured*—justly dealt out. *I think—measured*—I think that the punishments to both of us are justly dealt.

CHAPTER XXX.

Prophecy—foretell. *Condemned me*—sentenced me to suffer punishment. *For . power*—for I am going to die and it is the time when men are inspired with the power of foretelling events. *Severer*—harder. *Inflicted on me*—imposed on me. *You . thing*—you have sentenced me to death. *Relieved*—get rid of. *From...life*—from being called upon to be cross-examined by me. *There... account*—more men now will take you to task *Held back*—checked from cross-examining you. *There will...not see*—more persons will now begin to cross-examine you, I have kept them from doing so for long; they are my disciples and companions, and you have not seen them because they have remained silent. *They.... you*—they will put you to severer test. *Restrain*—check, *Reproaching*—reviling. *For...lives*—on account of your evil lives. *You...mistaken*—you are under a very wrong notion. *Hardly*—scarcely, *That...one*—the way of putting men to death in order to check them from reproaching you for your evil lives is scarcely possible, and is not a good one. *Not...reproaches*—not to suppress those who reproach you. *But.. ...can*—but to improve yourself as much as possible.

Page 75.

This.....me—this is the prophecy which I have with you at the time of my departure from your midst.

CHAPTER XXXI.

Acquitted—voted for my acquittal. *I...converse*—it is my wish to talk. *Touching*—concerning; regarding; relating to. *This thing*—my condemnation. *Which pass*—which has happened. *The authorities*—the magistrates, officers administering power. *And . die*—and before I am sent to the gaol. *Pray*—request. *Remain...me*—remain by my side. *Until...hence*—till I go from this place. *There...possible*—there is nothing to prevent us from talking with each other so long as we can do so. *What me*—what has happened to me; what has fallen to my lot. *For...judges*—for I can rightly call you judges as you have acted justly according to law and to your conscience. *The prophetic sign*—divine sign spoken of above at page 16. *Wont*—habituated. *Divine . voice*—the voice of God heard in my mind. *Constantly*—regularly. *Opposing ...me*—dissuading me from. *In...matters*—even in trifles, even in ordinary affairs. *If ..I rightly*—if I happened to be acting wrongly. *Reckoned*—considered to be. *The superme evil*—the greatest harm that can be done to a man. *Sign of God*—the divine sign of Socrates. *Withstand*—oppose. *Hither*—here. *Nor...speech*—nor during the time when I was making the speech in my defence. *Stopped ..speaking*—interrupted me before I had finished speaking. *This...me*—this sentence of death which the judges have passed on me. *Must...good*—must be something fortunate for me.

Page 76.

Evil—a positive harm; a misfortune. *Needs*—necessarily. *To fare well*—to be attending with happy circumstances.

CHAPTER XXXII.

Reflect—think. *We...see*—we shall find. *Death...good*—death is a fortunate thing. *Is...things*—is one out.

of two things. *Either...be etc.*—either the dead man is totally destroyed and reduced to a state in which there is no feeling or sensation. *Or...belief*—or as is ordinarily believed. *It is . place*—it is a change of place, and a passing of the soul from one place to another. *Death .. sensation*—man becomes devoid of sensation after death. *Slumbers*—sleep. *Unbroken*—undisturbed. *Like.. gain*—if death secures for man, that rest, which belongs to those persons, who enjoy a sound sleep without being disturbed by dreams, *it is a positive gain*. *Select*—choose. *How... better*—on how many days and nights had he been so free of care as on that night of sound sleep. *Pleasantly*—joyfully. *The Great King*—the king of Persia. *Would... count*—would easily count them on account of the fewness of their number. *Count it a gain*—think it to be a gain. *Eternity*—everlastingness; an unlimited period of man's existence whose beginning is death but the end is not known. *That...night*—that the everlasting life after death will be like a night of undisturbed sleep. *There*—in the other world. *Are...died*—there live all good men who have died. *Released*—freed.

Page 77.

Self-styled judges—persons who call themselves judges without possessing the qualities for administering justice evenly etc. *True judges*—those judges who have the qualities of being just. *Who...below*—who are judges in the lower world or Hades. *Minos*—a legendary king of Crete. He is famous for his laws, and as a reward for his justice the gods made him, when he died, a judge in the lower world. He is represented as sitting in the middle of Hades with a sceptre in his hand while around him are the dead pleading their different cases. *Rhadamanthus*—son of Jupiter and Europa, born in Crete but later passing on to other places. His rule on earth was so impartial and just that he was made a judge in the lower world after his death. *Acacus*—son of Jupiter by Algina, was

king of the island of Oenopia. His virtue and piety secured for him a judgeship in the lower world, along with Minos and Rhadamanthus. *Triptolemus*—was an ancient Greek god. He was worshipped as the god of agriculture and was considered to be the inventor of the plough. *Demi-gods*--heroes who for their good deeds have been given a place along with the gods. *Who . just*--who never harmed any man in the course of their lives. *And... with*--and is there anything you will not do to talk with. *Orpheus*--a mythical musician of Greece, who is said to have charmed beasts and make woods, rocks and other lifeless things, move by the melody of his song. He married Eurydice, with whom he had fallen in love but the happiness of the married couple was abruptly disturbed by the death of the latter. In her quest Orpheus went to the lower world, and charmed Pluto the king and Proserpine the queen of Hell so much that they consented to let Eurydice follow the musician, but on condition that he should not look back at his long separated wife. He could not resist the temptation and consequently lost her for ever. After his death the gods gave him a place amongst themselves. Milton has referred to him at several places.

Cf. Or bid the soul of Orpheus sing,
Such notes as warbled to the string,
Drew iron tears down Pluto's cheek,
And made Hell grant what love did seek.

and again .

Such strains as would have won the ear
Of Pluto to have quite set free
His half-regained Eurydice.

Musaëus--an ancient Greek poet supposed to have lived about 1410 B. C.

Hesiod--an ancient Greek poet, the author of *The Works and Days* etc.

Homer--the famous Greek poet, author of *Iliad* and *Odyssey* two famous epics of the Greek literature.

I.. true—if it is true that a man after death has chances of conversing with these people then I would like to die many times.

Palamedes—a Grecian chief who incurred the enmity of Ulysses. This latter got some money buried in the tent of the former, and then forged a letter purporting to have been sent by King Priam of Troy. This latter he caused to be delivered to the chief of the Grecian Army, who taking it to be a proof of Palamedes' treachery stoned him to death.

Ajax—a Greek hero who fought in the Trojan war. He turned furious and killed himself when the armour of Achilles was awarded to Ulysses. *Who... judgment*—who were unjustly put to death. *The leader.. Troy*—Agamemnon, commander-in-chief of the Grecian army in the Trojan war. He sacrificed his daughter Iphigenia in order to appease the goddess Diana. *Odysseus*—a Greek hero whose deeds of valour are mentioned in the *Odyssey*—of Homer. *Sisyphus*—son of Aeolus and Enaretta. When he died he was condemned in Hell to roll to the top of a hill a large stone, which had no sooner reached the top than it fell back into the plain below. This falling down made his punishment everlasting. *Countless*—numberless. *Infinite*—incalculably great.

Assuredly—certainly. *For doing that*—for examining persons. *Immortal*—as opposed to mortals who are subject to death; one who has an everlasting life. *If ..true*—if what the generality of mankind says be correct.

CHAPTER XXXIII.

Face—meet. Believe...truth—take it to be true. *That... man*—that no wrong can occur to a good man.

Page 78.

Fortunes—affairs, concerns. *Neglected*—disregarded, carelessly attended to. *What...chance*—my condemnation today is not a mere chance. *Persuaded*—convinced. *Released*—freed. *The sign*—the divine sign. *Turned...back*—pulled me back. *Hardly*—scarcely. *Injury*—harm. *It...accused me*—my accusers did not bring me to trial with the intention of releasing me from trouble. *Find fault*—blame, criticise. *Fix*—annoy. *To care for*—to pay attention to. *Before*—in preference to. *If.. something*—if they attach some importance to themselves. *Received.. hands*—will have got what we deserved from you. *Hence*—from this place.

NOTES ON CRITO.

(i) ABSTRACT.

The scene of the dialogues of Crito and Socrates is laid in the prison where the latter was kept pending the arrival of a certain mission which the Athenians annually sent to Apollo at Delos. While this mission was abroad no man in Athens could be put to death. Socrates had therefore to pass thirty days in the prison before he met his fate.

Crito, a rich friend of Socrates comes to the prison at an early hour in the morning, and unfolds to the latter the news that the ship bearing the mission to Delos is soon to come, and that he will have to die on the following day. After communicating this news he makes one last effort to induce Socrates to escape away and save himself. He offers to pay the money necessary to buy off the informers, and to arrange for his residence in some other town. He then points out to him, that by welcoming death, he is only seeking to desert his children and finish the work of his enemies.

To this Socrates replies that it is against the duties of a citizen of the state to thus avoid the penalty of laws. They are, he says, after all his parents, for the marriage of his father and mother was regulated by them; they are responsible for his education, for the birth of his children and ultimately for his well-being as a citizen. The fact that he has remained for seventy years under them without a murmur, shows fully well that they have his assent. He then points out defects in other states and says that he cannot go to them.

Thus convinced Crito gives up inducing Socrates to escape.

(ii) NOTES.

CHAPTER I.

Page 81.

Why have...hour—why have you come at so early an hour. *Day-break*—the dawn. *I wonder*—I am surprised. *The jailor...in*—the jailor was pleased to admit you into the prison. *I have service*—I have done something for him, for which he is obliged to me. *Have.... long*—have you been waiting here for a long time. *I wish sorrowful*—I don't like to be awake for so long a time and in such a great sorrow. *Wondering*—peacefully. *I purposely.. you*—I intentionally did not awaken you. *For... repose*—for I did not want to wake you up from your peaceful sleep. *Often before*—several times in the past. *I have...one*—I had thought that you were blessed with a cool disposition. *Calmly*—peacefully. *You.....you*—you meet the horrible fate that has overtaken you.

Page 82.

It would be...to die—it would be a silly thing for him to murmur against his fate at the old age of seventy.

Other .fate—such and similar other misfortunes befall many other old persons, but their old age does not prevent them from growing angry with their lot. *I...news*—I have brought painful news. *Not bitter'...frinds*—probably not painful to you, but to me and your other friends. *Grievous*—sorrowful. *Has the.....Delos!*—has the ship sent with a mission to Apollo at Delos returned! *Sunium*—a promontory at the southern extremity of Athens. It had a beautiful temple of Minerva. *Delos*—an island, in the Aegian Sea with a temple of Apollo. *Your...end*—you will have to die. *May...fortunately*—I wish I may die happily. *Be it so ..will*—let me die if such is the wish of the gods. *I will...you*—I will let you know that. *The authorities*—the group of eleven officers known as ‘The Eleven’ who were in charge of the execution of all sentences inflicted on convicts. *Judge*—guess, conclude. *A little.. ago*—just a little time before. *So it...me*—and so it was well that you did not awaken me.

Page 83.

Comely—beautiful. *Clad*—dressed. *Garments*—dress. “*The third ..reach*”—it is a quotation in a slightly changed form from Pope’s translation of the *Iliad*; the original running thus: *The third day hence shall Phthia greet our sails.* It is, however, a faithful translation of Homer’s *Iliad*, IX. 363. Achilles joyfully said to his followers that in three days’ time they would reach their home in Phthia. In his own case Socrates took it to mean that he would reach his real home in the other world, after three days’ time. *But its...me*—but I at least understand its full significance.

CHAPTER III.

Too clear it seems—the meaning of your dream is too evident. *Beseech*—beg. *To listen to me*—mind what I

say. *To me...single disaster*—to me your death will cause several losses. *Disaster*—misfortune. *The like...again*—one like whom I shall never gain. *Many.. well*—but many persons who do not fully know the natures of Socrates and Crito. *Will.. do so*—will think that Crito would have saved Socrates had he chosen to spend money, but that he did not do so. *And what...friends*—and what can be more shameful for a man than to be thought to value money more than one's friends. *The world...escape*—most people will not be inclined to believe that we very much wanted to save you, and that you yourself refused to escape from the prison when we urged you to do so. *Excellent*—good. *Why.. world*—why should we so much mind what the world believes about us. *The best men.. really did*—those who are wise men, and to whose opinions we should really attach some weight, will readily believe that the friends of Socrates were anxious to save him but that he himself refused to do so. *It is necessary.. too*—it is also necessary for us to mind what the world says. *This very.. you*—this very circumstance in which you have been placed; this very act of your trial and condemnation to death. *Proves*—shows, establishes. *That the multitude harm*—that public opinion can do not the least but also the greatest harm. *If he...them*—if even a man be falsely accused before them.

Page 84.

I wish...too—I wish that the people were able to do a man the greatest harm, for in that case they would be able to do him the great good too.

Note:—Crito took 'harm' to mean harm to the body, while Socrates took harm to indicate harm to the soul. In the opinion of Socrates harm to the body is really no harm, but harm to the soul is really so. Similarly by the 'greatest good' he means good to the soul, and not to the body. In his opinion therefore people were not able either to

make a man wise or foolish. To him soul is the real man, virtue and wisdom the only good, and ignorance the greatest harm. Explained in this light the above sentence means: I wish people could make a man ignorant and foolish, for in that case they would have been able to make him wise too.

But neither—but as we find people can neither make a man foolish nor wise. *They...random*—they attribute wisdom or folly to a man just as they please. *At random*—by chances, hap-hazardly.

CHAPTER IV.

You surely...besides—you do not escape from prison due to your anxiety for us, lest the informers may say to the authorities concerned that we took you away, and bring some trouble upon us either by making us to spend a good amount of money in order to purchase pardon or by getting our property forfeited or possibly by getting some other punishment for us. *Loss . property*—forfeited of property for any thing done against the state. *It may be*—possibly. *Besides*—in addition. *Dismiss it*—remove it from your mind. *Of cours-*—as a matter of fact. *We are bound*—it is our duty. *To run...risk*—to undergo such dangers. *Risk*—danger. *If necessary*—if such be the necessity. *Beseech you*—request you. *I am...besides*—I really care for your safety and for many things in addition. *On that score*—on that account; for that reason. *For no...sum*—for an ordinary sum. *Are...safety*—are prepared to take you out of prison safely. *Informers*—used in a bad sense for those who inform the authorities of any breach of law. *Cheaply bought*—are easily bribed. *Fortune*—wealth. *Is at...service*—is at your disposal. *If you.. money*—if you have any scruples in using my money. *Strangers*—foreigners, non-residents of Athens. *Whom.. theirs*—whom you know already are ready to spend their money for you. *Enough*—sufficient. *For...purpose*—in order to help you.

Page 85.

Do...ground—do not hesitate from effecting your escape for that reason. *Shrink*—hesitate. *Do not let*—do not allow. *Exile*—banishment. *You would...yourself*—you would not know how to pass your time. *Stand in your way*—check you from going out of Athens.

When...welcomed—when people will receive you cordially. *Thessaly*—a country of Greece, famous for its mountains and cities. *Who.. you*—who will attach much importance to you. *Shelter*—protect. *Annoyance*—trouble. *Note*:—This last remark was made in order to assure Socrates of his safe residence in Thessaly, because the people of this country were generally believed in those days to be a treacherous set of folk.

CHAPTER V.

I think.....preserve it—I think that you would be doing a wrong thing if you do not save your life when you can easily save it. *You... enemies*—you are only fulfilling the wishes of your enemies. *It isyou*—it is just the way of those who want you to die. *To me... children too*—it seems to me that by dying you are forsaking your children. *You.....life*—you will leave your children to meet their destiny without your guidance and help. *As far ... concerned*—so far as it lies in your power. *Bring them up*—preserve them. *Most likely*—most probably. *Their fate*—their lot in life. *Usual*—common. *Orphans*—parentless. *Beget*—produce. *Choosing.....way*—following the easier way by avoiding the duties which the world imposes upon man. *Not.....man*—not the way of life which a pious and brave man follows. *Ought*—should. *When you . . upon virtue*—when all your life you have been attaching so much importance on goodness. *Set upon*—attach to. *For my part*—so far as I am concerned. *The.....you*—the whole of the misfortune which has be-

fallen you. *To taketrial*—to stand your trial. *The... ..conducted*—the very manner in which they proceeded on with your trial.

Page 36.

The crowning.....affair—the greatest mistake in the whole of this business. *Crowning*—greatest. *Absurdity*—nonsense mistake. *In due.....cowardice*—is due to our timidity. *It.....look*—it will appear. *Shirked*—avoided, hesitated from. *Miserable cowardice*—wretched timidity. *If we.....all*—if we had been worth anything at all. *Lest.....evil only*—for fear that these things may not only end in harm to us. *But.....us*—but also a source of disgrace to us. *The time.....post*—the time when you should have thought of these things is past. *We must resolve*—we must make up our mind to act in place of thinking. *And.....possible*—and this is only one way out of the difficulty. *If we.....lost*—if we pass any more time in delay we shall be helpless. *Implore*—beg.

CHAPTER VI.

Anxiety—great desire. *Be right*—be just and proper. *Valuable*—commendable. *But ifdangerous*—but if, it be not just, its immensity makes it dangerous. *Whethersay*—whether we should act in the manner which you want. *The voice... ..truest*—those arguments which on after careful deliberation I find to be most just. *Cast aside*—reject. *My arguments*—the arguments which I formerly gave. *Because ..me*—because I have been condemned to death. *They.....were*—I think them to be as reasonable now as they were at any time before. *I hold... ..to*—I respect them even now as much as I did before. *Esteem*—respect, high regard. *No.....them*—no better arguments to fill their place. *Iproposal*—I will not surely agree to what you say. *The power.....multitude*—the force of public opinion. *Scare*—frighten. *Fresh terror*—new dangers.

Page 87.

Hobgoblins—ghosts, imps, and other frightful imaginary beings. *Inflict*—impose. *Fitly*—properly. *Shall we ...men*—shall we first refer to what you say about public opinion. *Used to..... right*—were justified. *We.. opinions*—we should attach value to some opinions and not to others. *Used..... right*—did we say with justification. *Condemned to die*—sentenced to death. *Has. ...apparent*—have we now found out. *At random*—talking unreasonably and irrelevantly. *Arguing.....argument*—arguing only for the sake of amusement and not for the sake of deciding a question and acting upon the decision. *It wasnonsense*—our discussions were nothing but mere jest and amusement. *To examine*—to find out the value of. *My present..... way*—whether my present state of being one who is condemned to die has in any way affected the truth of my previous arguments. *Set aside*—leave. *To yield assent*—to agree. *Who ... seriously*—who thought over the question earnestly. *Esteem*—respect, hold in regard. *Highly*—an adverb modifying the verb esteem. *Humanly speaking*—in all human probability. *We..... tomorrow*—are not going to meet death. *Biassed..* be led astray. *Circumstance*—the state of being a convict. *Reasonable*—proper. *Nor the..... men*—nor even the opinions of all men but only those of some men. *Worthless*—bad, improper, unjust.

Page 88.

The good.....wise—the good opinions are those which are formed by wise men. *Worthless. ...foolish*—useless. ones are those which are held by foolish men.

CHAPTER VII.

Does..... training—one who is in the course of training. *Who.....it*—who is seriously trying to learn something.

Attend—pay heed. *Praise*—appreciation. *Blame*—objection. *Trainer*—instructor. *Ought*—must. *Who.....matter*—who is a specialist in the matter. *Bids*—orders. *Disregards*—overlooks, does not pay attention to. *Esteems*—holds in regard. *Who...matter*—who are wholly ignorant. *Suffer for it*—incur a loss for paying no attention to his trainer. *In what direction*—in what respect. *What.....himself*—what part of the body. *That.....disabled*—which is impaired on account of negligence in abiding by the instructions of the trainer. *To be brief*—to put it in few words. *Is it....every thing*—does it not apply to everything.

Page 89.

In ..wrong—in matters where one has to decide what is right and what is wrong. *Base*—mean. *For if we ..wrong*—for if we do not act according to the opinions of the one man who knows what is right and what is wrong we will disable and weaken that part of ourselves, which is improved by right and impaired by wrong. *Cripple*—impair. *Maim*—disable.

CHAPTER VIII.

Listening to—attending to. *Crippled*—impaired. *Maimed*—disabled. *Benefited*—improved. *Crippled*—weakened. *To...consequence*—to be of less importance.

Page 90.

Who...wrong—who can form opinions on what is right for a man and what is wrong. *And...us*—and if possible to see what our own moral judgments dictate. *Invite*—call upon us. *Regard*—consider. *The multitude*—the many. *Concerning*—regarding. *Their opposite*—their reverse e.g. the wrong, the base, and the evil. *It...said*—

you may put forth the argument. *Evident*—apparent. *Conclusion.. reached*—the principle at which we have just arrived. *Conclusion... times*—principle which we had deduced in by gone days. *We...believe*—we even now adhere to this conviction." *Set . value*—attach the greatest importance. *Living*—ordinary life be it in whatever condition. *Living well*—leading life honourably. *Hold to*—stick to.

CHAPTER IX.

Starting from—beginning with. *Premises*—a term of logic signifying the two first propositions of a syllogism from which a conclusion is to be drawn. It means also preliminary principles. *Without . consent*—against the wishes of. *We alone*—we will cease to think of running from the prison. *Considerations*—thoughts. *Are many*—are only due to the influence of the many. *Friends*—used for those who rashly condemned Socrates to die. *Who...death*—who without any serious cause put men to death. *Bring...again*—restore their lives. *Reason*—sense.

Page 91.

Which...guide—which leads us in our doings. *Aid*—help. *Respective*—several. *In truth*—in reality. *If we ...this*—if we spend money in bribing informers and escape from prison. *Must...account*—should not consider at all; need not pay heed to. *Consequence*—result. *Quietly*—silently. *Contradict*—object to. *Convinced*—made to have my faith. *Any longer*—any more. *I.. approval*—I am very anxious to proceed according to your wishes. *Doctrine*—theory.

CHAPTER X.

Ought...all—should we always and in all circumstances avoid doing wrong. *May ..others*—may we act unjustly

in some circumstances while not in others. *Former conclusions*—decisions made in the past.

Page 92.

Days . by—past time. *Gravely*—seriously, earnestly. *Conversing*—discussing. *That children*—that we were as ignorant as children. *Most assuredly*—unquestionably. *The not*—the world thinks our opinions to be right or not. *Wrong-doing*—unjustly acting. *Shame*—disgrace. *Incur*—meet, suffer. *As...right*—as a result of acting rightly. *To repay...wrong*—to return injury for injury. *As . may*—according to the world which thinks that it is right to return injury for injury. *Ought...one*—should we harm any one. *No matter him*—without regard of the injury he may have inflicted upon us. *Conceding this*—yielding at this point. *You...mean*—you do not yield at those points to me which are against your opinions. *I can*—intend.

Page 93.

Have . argument—have different reasonings. *Of necessity*—perforce. *Look.. belief*—hate each other's opinions. *Share.. opinion*—hold the same opinion which I do. *Start*—proceed. *Inquiry*—investigation. *Avenge*—take revenge from. *Dissent*—disagree, differ. *Believed it*—had my faith in it. *Differ*—hold a different opinion. *I hold to it*—I stick to it. *Perform*—fulfil. *Just agreement*—promises made justly. *Shuffle...them*—evade them.

CHAPTER XI.

State's consent—with the willingness of the state. *Injuring*—harming. *I.. injure..* I must not injure in the least. *Abiding by*—acting according to. *Just agreements*—rightful promises. *Laws*—the laws of Athens. *Commonwealth*—the state ; also a free government.

Page 94.

Right phrase—proper phrase. *What ..do*—what is your intention. *So far.. lies*—so far as it is in your power. *Can exist*—can continue to function. *And...overthrown*—and not subverted. *In . force*—in which the judgments pronounced according to law carry no weight. *Set ..nought*—defied. *Private individuals*—each citizen taken separately.

Note:—By this reasoning Socrates only means to show that though the state has injured him yet he should not return injury for injury. He should not therefore go against the law, for if decisions given according to the law of a particular land are defied, the state will surely be overthrown. *In defence ..law*—in support of the law. *Orator*—a brilliant orator. *Judicial decision*—judgment given in a law suit. *Supreme*—superior to all other things. *Injured*—wronged. *It ..wrongly*—it was given a wrong judgment in my case.

CHAPTER XII.

Was ..agreement—was this the agreement in which you entered while submitting to us. *Or was.. pronounce*—or did you agree to abide by all judgments given by the state be they right or wrong. *Wonder...words*—don't show your surprise at what we say. *Accustomed*—habituated to. *Are...parents*—are we not, in the first place, your parents. *Through...you*—through the marriage laws did not your father marry your mother and became the cause of your birth. *To find fault*—to say any thing against. *Those of us*—those laws. *That...child*—that arrange for the bringing up and education of the child. *Did . well*—did we not do good to you.

Page 95.

Bidding — ordering. *Gymnastic* — physical exercise. *Brought...world*—begotten. *Nurtured*—nourished. *Can*

...*slave*—can you deny the fact that we are your parents and your master. *Your ours*—your rights are equal to those of ours. You have the same freedom of action as we have. *Retalliate*—pay back the same thing. *If...you*—if we should try to harm you. *Ill treated*—accorded an unjust treatment. *To answer*—to return a reply in the same tone. *Reviled*—reproached; abused. *Destroy*—ruin. *Because...right*—because we think this act proper and just. *In return*—in your turn. *Destroy*—render ineffectual. *The...virtue*—the person who attaches so much value to virtue. *Are...see*—are you so wise as not to see *Worthier*—more worthy of respect. *August*—venerable; awe inspiring. *Holier*—more sacred. *Held...honoured*—highly respected. *Men...understanding*—reasonable persons, sensible persons. *Bounden*—imperative. *Reverence*—respect. *Submit to*—put yourself under. *Bids*—orders. *Persuade*—to induce by means of prayer. *Excuse*—pardon.

Page 96

In silence—without a murmur. *Endure*—bear. *Stripes*—beating. *Imprisonment*—confinement in the gaol. *Give way*—fail in the fulfilment of your duty. *Retreat*—fall back. *Desert...post*—leave performing your duties. *Convince*—satisfy. *The God*—the divine law; religious duty; moral obligation. *Against God*—a sin. *To use violence*—to use force. *Much...country*—to do harm to your country by disobeying its laws is a greater sin. *What...make*—what reply shall I give. *Speak truly*—are right.

CHAPTER XIII.

We gave...could—we provided as many good things for you and other citizens as we could. *Proclaim*—announce. *Dissatisfied with us*—has some feelings against us. *He may...pleases*—he may remove himself bag and

baggage to whatever place he likes. *Who...it*—who likes to take advantage of our permission. *Man's estate*—youth. *His estate*—he has attained majority. *No one way*—none of the laws check him from going away. *Forbids*—prohibits. *Goods*—property. *Athenian colony*—a city or country founded and made populous by Athenians far away from the parent city. *Foreign country*—any other country outside Greece.

Page 97.

Remains—lives. *Administer*—mete out. *Govern*—rule over. *By...here*—by his residence in Athens. *To...him*—to do according to our orders. *Does.. wrong*—inflicts three injuries. *He...parents*—he does not abide by our orders while we are his parents. *Fostered*—brought up. *Persuading*—convincing. *Sternly*—seriously. *We .. alternative*—we gave him a choice between two things. *He does neither*—he does not either convince us that we are unjust, nor obey us.

CHAPTER XIV.

Charges—accusations. *Expose yourself*—subject yourself. *Intend*—mean to do. *And why*—and why will I expose myself to these charges more than other Athenians. *Retort with justice*—justly make the following answer. *I have.. Athenians*—I have agreed to obey them on account of my contract with them, to a greater degree than other Athenians. *Strong evidence*—strong proof. *You...us*—you had no complaint against us. *You...home*—you would not have been pleased to stay at your home in Athens. *Unless.. they*—unless you would have been pleased with the city and its laws more than other Athenians. The argument is this that since Socrates has stayed in Athens longer than others he must have been satisfied with it and its laws more than other citizens should have been. *You.. festival*

—you never left Athens even for attending the national festivals like those of Delos and Olympia. *Save...once*—except only once. *Isthmian games*—sacred games of the Greeks held at the Isthmus of Corinth, and on account of which they came to be called Isthmian. After the time of Theseus their national character day by day became more prominent. The celebration of the festival was in the charge of Corinthians, though some help was given by Athenians also. These games were held every third or every fifth year in honour of Poseidon, and their sacredness was so great that they were to be observed even in face of any calamity. The games were the usual games of horse race, chariot race, wrestling and others. The victor was awarded a garland sometimes of ivy and at others of pine. *Nor elsewhere*—nor to any other place. *Except...service*—except on the occasions of his serving at the siege of Potidæa (B. C. 432-429) at the battle of Delium (424 B. C.) and at the battle of Amphipolis (422 B. C.) *You.....men*—you never went to travel like other men. *Contented*—satisfied.

Page 98.

So...us—so strongly did you like the city and its laws. *What...more*—what is more important. *Begot*—brought into being. *If you...exile*—if you had so liked it you would have gladly proposed banishment as the alternative penalty for death. *At...consent*—at that time you would have escaped from Athens with the willingness of the state. *Without it*—without the express permission of the state. *Gloried*—prided. *But...die*—but at that time you took pride in not being afraid of death. *Those words*—those words which you professed at the time of your trial. *Miserable slave*—wretched slave. *Covenant*—contract; agreement. *Agreed...words*—agreed not only by means of a verbal promise. *But...reality*—but you have really shown by your acts that you had been living in Athens.

according to your agreement with us. *Admit*—acknowledge. *Breaking*—acting against. *Led...fraud*—led to enter into an agreement with us by means of compulsion or through deception. *You..hurry*—when you enter into agreement with us you did so after due deliberation and not in haste. *Gone..away*—left Athens *You...away*—you would easily have left Athens during the seventy years you have lived. *Lacedaemon*—a city of Peloponnesus, also called Sparta. *Crete*—an island in the Mediterranean Sea. *You...saying*—you like to remark *Hellenes*—the Greeks. It was by the name of Hellas that the Greeks referred to their country. Formerly Hellas was only a small district of Thessaly, but gradually it came to apply to the whole of Greece. The word Greece is of Roman origin.

Page 99.

. *Barbarians*—the name given by the Greeks to all non-Hellenic people; the name given to the then known nations of Europe. *You...cripple*—you have gone less frequently out of Athens than even the lame, blind and the maimed. *Cripple*—disabled person. *Abide by*—act according to.

CHAPTER XV.

What...yourself—what benefit will you derive for yourself. *Transgressing*—breaking, infringing. *Tolerably certain*—pretty sure. *They*—your friends. *Will...exile*—will at least stand in the danger of being banished. *Civil rights*—rights of the Athenians as citizens, rights of franchise. *Forfeiting*—getting their property confiscated. *Thebes*—a famous city of Boeotia, supposed to have been founded by Cadmus. *Simmias and Cebes*—were the natives of this very city. *Megara*—the capital of Megaris; situated between Corinth and Athens. *For instance*—for

example. *You...commonwealth*—by reason of your tendency to subvert laws you will go as an enemy to these states. *Who...city*—who care for the welfare of their city. *Will...you*—will regard you with contempt and scorn. *Subverter*—one who upsets. *Confirm...opinions*—you will strengthen the opinion of the judges when they held that you corrupted youth. *Make it seem*—make it appear. *Verdict*—sentence. *Just*—right, well-deserved by you. *Subverter*—overthrower. *Thoughtless persons*—persons of no judgement of their own. *Will...having*—will life be worth living. *If you do*—if you avoid well-governed states. *Consort with*—mix, keep the company of. *Converse...shame*—and talk boldly; have the courage to talk without feeling ashamed. *About...here*—about virtue, knowledge etc. *Virtue*—goodness. *Institutions*—rules of governments enforced by authority.

Page 100.

Precious—valuable. *That...have*—that man can enjoy. *There...licence*—there is anarchy and lawlessness in Thessally. *Likely*—probably. *Delighted*—pleased. *Indicous*—contemptible, ridiculous. *Dressed up*—putting on, disguised. *Peasant's*—farmer's. *Put on*—wear. *Running away*—flying away. *Altered*—changed. *With...live*—with a very short life left. *Clung*—held fast. *Greedily*—fondly. *Clung...life*—showed so much fondness for life. *Transgress*—violate, infringe. *The highest laws*—most respectable laws. *Displeases*—offends. *You...blush*—you will hear a good deal which will not be to your credit. *Pass*—spend. *Feasting*—making merry with food and drink. *It will...entertainment*—it will be as if you had gone to Thessally for feasting only. *Where...be*—what will happen to. *Sayings*—maxims. *Well...them*—will you keep them with you. *Strangers*—aliens, foreigners. *Brought up*—reared.

Page 101.

Take...them—attend to their wants *And ..Hades*—and not when you go to the other world. *Hades*—the other world, the lower world. *Are...all*—are capable of doing any good to you.

CHAPTER XVI.

Advised—persuaded. *Beus*—take our advice. *Fostered*—brought up, nurtured. *Think*—care. *Before justice*—in preference to justice. *The there*—the judges of the other world. *It is clear*—it is evident *Holier*—purer. *Wronged*—unjustly treated. *Men*—those who sat in judgment over you. *Shameful*—disgraceful. *Not by us the laws but by men*—not on account of any defect in law but on account of the prejudice of those who sat in judgment over you. *Us*—laws. *Will ...kindly*—will not welcome you. *Destroy*—ruin, set at nought. *Persuade*—induce.

CHAPTER XVII.

Worshippers—devotees. *Cybele*—a goddess of Asia Minor. She was in love with Atys, a beautiful youth, whom her father mutilated. Her attendants known as Corybantes were ugly demoniac creatures. Her priests were eunuchs dressed in female garments. In the celebrations these attendants and priests acted like mad men and kept howling, shrieking and making noises of drums. *In ..frenzy*—in the moments of their mad religious excitement. *Drowns*—makes feeble. *This is...words*—I seem to hear no other words than these which I have related just now, as the Corybantes, the worshippers of the goddess Cybele in their religious madness seemed to hear no other sound during the celebration of their worship except that of flutes.

Page 102.

*I feel sure—I am positively certain. Change my mind—*influence my mind. *You...vain—you will argue uselessly. Nevertheless—in spite of. Succeed—become successful in convincing me. Say on—proceed. I can... more—I can argue no further. Let it be—let it happen like this. Let...say—let us act in the manner I propose. Seeing—believing. That God...us—that such is the will of God.*

PHÆDO.

In order that a student may understand fully the sense of these chapters an introductory summary is given below. In the *Phædo* the story of the death of Socrates is related by *Phædo* to *Echecrates* and other persons. He first explains how the death of his master was delayed for thirty days due to the time taken by a mission sent to *Apollo* at *Delos*. Then he tells his hearers that he went to the prison where he found the fetters of Socrates taken off and *Xianthippe* sitting by his side. Socrates then explained the close connection between pleasure and pain, and said that though a philosopher always longed to die yet suicide was wrong. A philosopher, he said, would be cared for by the gods when he died and would be freed from the hinderances which the body places in the way of the pursuit of truth. Knowledge could be attained only after death and therefore those who feared death did not love wisdom, but their bodies, wealth or honour. Such virtue was false, the true one being in the purification of the souls.

Cebes, a disciple of Socrates feared that when a man died, his soul disappeared like smoke. The master thereupon proceeded to discuss the immortality of the soul. He said that opposites were generated from opposites, and therefore life from death. If that were not so, and death

alone was generated from life, and not life from death. everything then in the end would have died. Next Socrates referred to the Platonic doctrine of Reminiscence. All our knowledge, he said, was a remembrance of what we had known at some previous time, and that could only have been before we were born. Thus he deduced that the soul must have existed before it entered man's body. Then Socrates pointed out that the body was more liable to dissolution because it was compound, changing and akin to the mortal, while the soul was not liable to vanish because it was akin to the divine. The pure soul went and lived with the gods in heaven, while the sensual soul occupied the body of some animal.

Simmias raised an objection at this point. He said that he believed the soul to be a harmony of the elements of the body and that the soul is to the body, as a musical harmony is to a lyre. But a musical harmony though diviner than the lyre does not survive it. To this Socrates said that the soul was not a harmony of the elements, if she were, she would have existed before the elements which composed her. Therefore one who believed in the doctrine of reminiscence could not believe in the soul being a harmony of the elements of the body. Socrates then tells how Anaxagoras held air, ether and other things as universal causes of things; how he himself, being disappointed at not finding the mind to be declared the universal cause, took up to investigate the question of causation, and how he arrived at the doctrine of Ideas, according to which Absolute Ideas were to be the causes of all phenomena. Now opposite ideas could not exist in the same person, a man could not both be tall and short, but could be so only relatively (with reference to other persons). One idea must either retreat or perish before its opposite. Further an idea must not only not admit its opposite, but it should not also admit that which is inseparable from its opposite. Life being the opposite of death and being inseparable from the soul, the soul, would not admit death.

After giving a description of the soul's journey to the other world, Socrates gave an account of the earth found in the famous Myth of Phædo. He described its shape, character, inhabitants and beauty. Then Crito asked for the last commands of Socrates and requested him to prescribe for them the manner of his burial. Socrates said that they could bury him in any way they liked, only they should take care to catch him first. He then took his bath, and bidding adieu to his family drank the hemlock prepared for him. A few moments before his death he told Crito that he owed Asclepius a cock and requested him to pay it for him. A convulsive moment followed and he died.

NOTES.

CHAPTER LXIII.

Page 207.

A man of sense—a reasonable man, a sensible man. *Insist...them*—affirm that these things are positively so. *Something..... kind*—something like this. *Habitations*—dwellings. *Seeing...that*—because. *Immortal*—undying. *That...belief*—that it is proper for a man to hazard his everything for holding this belief, (*viz.* the immortality of the soul). *Venture*—hazard. *Fair one*—noble one. *Charm*—allure. *The venture...these*—taking a risk by having belief in the immortality of the soul is a noble thing, and if a man has any doubts about it he should silence them by means of charms like these. *Prolonging*—lengthening. *Fable*—story. *For these reasons*—on account of things mentioned above. *Of good cheer*—quite hopeful. *Renounced*—denied to himself. *Adornments*—decorations. *The pleasure...body*—sensual pleasures. *They...him*—they were foreign to his nature. *Earnestly*—seriously. *Pursued*—tried to acquire. *Temperance*—moderation. *Which*

...her—which is soul's own heritage. *Set forth*—start. *The other world*—the world of the gods. *Fate*—destiny. *A tragic poet*—a writer of tragedy. *Fate calls at once*—destiny calls me just now. *Betake*—to busy myself with.

CHAPTER LXIV.

Be it so—let it be so. *Have ..commands*—have you any orders to give me. *How ..best*—in what manner can we best do our duty to you.

Page 208.

Take...selves—take care of your souls. '*Selves*'—is used here for souls. *And you will ..now*—if you thus benefit your souls spiritually, you will be doing the greatest good to me, to my family, and yourselves even though you do not bind yourself with promises now. *Careless*—negligent. *The path of life...times*—the path of virtue, temperance etc. *Profuse*—abundant. *Will ..avail*—will be useless. *You ...first*—you must first try, to catch my soul who is my real self. *Me*—my soul. Here Crito wanted to know how were they to bury his body, and used the word 'you' for his word. Socrates meant that the soul was the real soul, and that if they wanted to bury him they must first catch his soul. *Conversing*—talking. *Arranging...order*—putting them in a systematic way. *He*—Crito. *I am the body*—that the real Socrates is the body and not the soul. *Presistently*—just now. *Corpse*—dead body, carcass. *I...poison*—that my soul will not remain with you when the poison is drunk by me. *I shall...blessed*—my soul shall depart from this place to enjoy the blessings of heaven. *Comfort*—console. *Have...him*—have all been forgotten by him; have produced no effect on him. *Sureties*—guarantee. *Do you...way*—I request you to be my sureties to him just as he was my surety at the trial, though with the difference that he guaranteed that I would not

run away, while you have to assure him here that my soul will depart after the poison is drunk. *Then*—at the time of the trial. *That...remain*—that I would not run away. *That...you*—that my soul will go away after my body becomes motionless by reason of death. *Then...less*—in that case he will not feel my loss so keenly.

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Grieved—sorrowful. *Becausethings*—because he would think that his Socrates is undergoing the torture of burning or burial. Socrates means to say that Crito will be grieved to see his body burnt or buried, if he will have the idea that the body which is undergoing these hardships is the real Socrates, but if he can be convinced that the real Socrates is the soul which has gone away, he will not feel either burning or burial at all. *It*—the body. *Laying out*—laying open. *To use ..soul*—to use words wrongly is not only a fault by itself without any other result thereof but it creates an evil in the soul, because words form the language, and language is the medium through which knowledge is imparted; so wrong words carry defective knowledge, which creates defective virtue in the soul. *Of good cheer*—happy. *Right*—proper.

CHAPTER LXV.

Argument—reasoning. *Dwelling . us*—talking of the great misfortune which had overtaken us. *Orphans*—parentless. *Near.....sunset*—the day was about to end. *Presently*—immediately. *The Eleven*—the set of officers who executed the sentences passed on criminals in Athens. *I know...men*—I know you will not trouble me in meeting your fate just as other criminals do. *Curse*—pronounce evil upon me. *Bid*—ask.

Page 210.

Make—oblige. *Those who...blame*—those persons who have passed the sentence of death on you. *Bear*—endure.

What...be—the fate which you are bound to meet. *Lightly*—cheerfully. *You know.....come*—you know perhaps that I have come to ask you to drink poison. *Courteous*—civil. *Constantly*—always. *The sunkills*—it is yet day-time. *Heartily*—merrily. *Enjoy.....friends*—talk with their select friends. *Hurry*—make haste. *For they ...doing*—because they think that by eating, drinking, and enjoying the company of their friends, and thus delaying their inevitable fate they will gain something. *Contempt*—scorn. *But myspent*—but my own hatred for myself for showing so much fondness for a life which is already almost spent up.

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CHAPTER LXVI.

Made a sign—beckoned to. *Standing by*—standing near. *Until...heavy*—until your legs feel unable to keep you standing. *It...itself*—the poison will show its effect by itself. *Handed*—passed on. *Without, trembling*—without showing any signs of fear. *Without any feature*—without turning pale out of fear or showing any expression of weakness by twisting his features. *Fixed glance of his*—his usual steadfast look. *What draught*—what is your opinion about my making an offering out of this potion to some god. *Prosperous*—happy. *Fairly well*—tolerably. *In spite of myself*—though I tried my best to check them. *Restrain*—check. *Ceased*—stopped. *A loud cry*—a cry as of an agony of some pain.

Page 212.

Break down—yield. *Offend*—give me trouble. *Calm ...up*—keep your place and bear what happens. *Stiff*—hard. *Groin*—the part of the body below the belly and above the thigh. *I owe...Asclépius*—see foot note of the text at page 212.

APPENDICES.

A. Questions on the Trial and Death of Socrates set at the Intermediate Examination of the Allahabad University.

(WITH HINTS TO ANSWERS.)

1914.

1. State the reasons given by Socrates to Crito for his refusal to escape from prison.

A. Socrates gave the following reasons for his refusal to escape from prison :—

(i) That he ought not to repay wrong with wrong. If the people have harmed him by condemning him unjustly to death, he should not on his part return injury to the laws of the commonwealth by violating them.

(ii) That he should fulfil his just agreements with the laws of the commonwealth. (1) He had lived for his whole life under them without a demurrer. (2) He has been brought up and educated under their influence, consequently he is in duty bound to obey them as parents. (3) His agreement with the laws was not forced on him, for he had sufficient time to consider over the matter, and he could migrate if he disliked them. (4) The fact that he had, save on few occasions, never gone out of Athens, further showed that he liked them more than other Athenians did.

(iii) That there was no other place where he could go to. (1) In the states of the barbarians he would have to pass his life in an idle way, having none to talk with on his favourite subjects of Truth, Justice, Morality etc. (2) He would not be welcomed in the well-governed states of the Hellenes, because he would be thought to be the destroyer of laws. (3) In the ill-governed Greek states he would have to flatter other people, who would laugh at his discourses on Virtue, Truth, Piety etc.

(11) That by doing he would be able to plead his cause before the better judges of the other world. On the other hand if he broke the laws of Athens by flying away, the laws of the city will be angry with him for the injury done to them, while the laws of Hades would acclaim him after his death as the destroyer of their fellow-brethren.

(1) That the thought, of his children remaining uncared for, need not detain him from meeting his fate. For if he went out of Athens, he would either make his children foreigners to their motherland, or leave them to be educated by his friends in Athens. The first alternative he did not like, and the second would hold true even if he were dead.

-(vi) The reason that people would think his friends unworthy because of their making no attempts to save him, should not perplex him (Crito). They need not care for the opinion of bad-men, while the good ones would take a reasonable view of the affair.

(For details see the summary of Crito.)

2. Explain with reference to the context :—

‘A public maintenance in the Prytaneum.’

A. Socrates was asked to propose a counter-penalty, if he chose so to be substituted for the death. He said he did not want to be exiled, but if he could really suggest anything it was that he should be allowed to take his residence in the Prytaneum and his expenses should be paid by the public, because he has remained a poor man, in order that he may gain time to serve the people by advising them to improve and perfect their souls.

(Add a note on the word Prytaneum. See the Introduction and the meaning of it in the notes.)

3. Parse the words italicised in the following passage:—

Then I do not think that it will come to-day *but* to-morrow. This I judge from a *certain* dream which I saw a

little while ago : so it *seems* to be fortunate that you *did* not *wake* me.

A. *But*—conjunction joining the two sentences :—It will not come today, and the understood sentence :— It will come tomorrow.

Seems—verb of incomplete predication having for its subject the noun 'it' and for its complement the gerundial infinitive 'to be'.

Did wake—transitive verb, singular number, indicative mood, active voice; having for its subject the pronoun, 'you' and for its object the pronoun 'me'.

4. Analyse the following sentence:—

Let us begin again, then, and see what is the charge which has given rise to the prejudice against me, which was what Meletus relied on when he drew his indictment.

A. (a) *Let us...then*—Principal clause.

(b) And (*Let us*) *see*—Independent clause co-ordinate to (a)

(c) *What is..... charge*—Noun clause to (b) being object to the infinitive (to) see in it.

(d) *Which.....against me*—Adjectival clause to (c) qualifying 'charge' in it.

(e) *Which was*—co-ordinate to (d)

(f) *What.. on*—Noun clause to (e), being subjective complement to 'was' in it.

(g) *When...indictment*—Adverbial clause to (g) modifying 'relied on' in it.

1915

1. Write a brief essay on:...

The Socratic method as exemplified in the Dialogues.

A. See the Introduction.

2. Explain with reference to context:

"No, it is not actually arrived: but I think that it will be here to-day, from the news which certain persons have brought from Sunium, who left it there."

A. When Socrates was in the prison awaiting the execution of the sentence of death passed on him, Crito visited him early in the morning one morning and said, he was the bearer of bitter news. Upon this Socrates inquired whether the ship, sent to the shrine of Apollo at Delos had returned. To this Crito replied that it had not actually reached Athens, but he thought it would reach there that very day, and this opinion was supported by the fact that certain men, coming from Sunium, left the ship there.

[Add note on the word 'Sunium.' See notes.]

1916

1. Show how the *Apology* illustrates the moral courage of Socrates.

A. See the Introduction.

2. Explain, in the following sentences, the figurative expressions italicised.

✓ (a) I certainly shall not agree to your proposal, not even though the power of the multitude should scare us with fresh terrors, *as children are scared with hobgoblins.*

✓ (b) I must describe to you the wanderings which I undertook like a series of *Heracelian labours*, to make full proof of the oracle.

A. (a) It is a simili, for further information see the notes to pages 86 and 87 of the Text.

(b) It is also a simili, see notes to page 43 of the Text.

3. Explain simply in your own words and give the context of the following sentences. You have not gained very much time, Athenians, and as the price of it, you will have an evil name from all who wish to revile the city, and they will cast in your teeth that you put Socrates, a wise man, to death.

A. The Athenians heard the defence of Socrates on the charges laid against him by Meletus and others. After hearing his arguments they condemned him to death. Socrates thereupon addressed the audience and said that they had not gained freedom from him for a long time, because, being an old man, he would have died in a few years in the usual course of nature. He added that as a result of their condemning him to death they had gained an evil name for themselves, for they that wished to speak evil of the city would reproach them for having put to death Socrates, a wise man. - -

4. Turn the following passage into Indirect speech, as reported by Crito :—

‘I cannot set aside my former arguments because this misfortune has come to me. They seem to be as true as ever they were; and if we have no better reasoning to substitute for them, I certainly shall not agree to your proposal.

A. Crito said that Socrates could not set aside his former arguments because that misfortune had come to him. He further said that they (the former arguments) seemed to him (Socrates) to be as true as ever they had been; and if they had no better reasoning to substitute for them, he (Socrates) certainly should not agree to his (Crito's) proposal.

1917

1. Give in your own words the arguments :— ✓
 - (a) by which Socrates showed that death is not an evil.

(b) by which Crito tried to persuade Socrates to escape from prison.

A. (a) Socrates says that death is either the end of all things and the ceasing of all sensations, or only a journey from one place to another. In either case it is not an evil. If the first be true, then there could be nothing better than a state of absence of all sensations, for as soon as a man died, he would be released from cares and anxieties that beset human lives. If however, as the common belief goes, the second be true, then the journey would take him to a world where great men like, Homer, Orpheus, and others, who had died before him, were living. He would, in that case, compare his own experiences with theirs and converse with them. Moreover he would have a free hand in examining persons of that lower world without fear of being unjustly convicted.

(b) See the summary to chapters 3 to 5 of Crito.

2. Explain with reference to the context:—

I think that I am the gad-fly that God has sent to the city to attack it.

A. See notes to pages 59 and 60 of the Text.

1918

1. Write a brief account in your own words of the death of Socrates.

A. See the summaries to chapters LXV and LXVI of *Phaedo*.

2. Explain the following sentences with reference to the context:—

(a) "And why will I do none of these things? It is not from arrogance, Athenians, nor because I hold you cheap; whether or no I can face death bravely is another question; but for my own credit and for your credit of

the city, I do not think it well at my age, and with my name, to do anything of the kind.

(b) But if death is a journey to another place, and the common belief be true, that there are all who have died, what good could be greater than this my judges? Would a journey not be worth taking?

(c) Know well, my dear friend, that this is what I seem to hear, as the worshippers of Cybele seem, in their frenzy, to hear the music of flutes; and the sound of these words rings loudly in my ears, and drowns all other sounds.

A. (a) After concluding his defence Socrates informed the audience that he would not beg them to show mercy to him, neither he would bring his relatives to weep and pray to them to acquit him. He then gave his reasons for not doing so. He said that it was not due to pride nor it was owing to hatred which he might be alleged to be shown by him to them. It was immaterial whether he could meet death courageously, but the chief cause why he did not beg pardon was that he cared more for his and their reputation, and for the good name of their city. He further added that such a course was improper for an old man of rank.

(b) After being condemned to death Socrates tells those of the Athenians who had voted for him that death is not an evil thing. He says that it is either a complete cessation of all sensations or a journey to any other place. In either case it is not bad, for if it is the first it frees man from care and anxiety, and if it is a journey to another place, as is ordinary believed, then it will take him to the place where all dead men are living, and will thus provide him with chances of meeting and conversing with them. He asks his judges what greater benefit could anything else confer on him, and would not such a journey be worth undertaking.

(c) When Crito requested Socrates to escape from prison to which the latter replied that he would be offending the laws of the city by so doing, who might be supposed to appear to him and reason with him on the injustice of trying such a course. Then he told Crito that it seemed to him that he was hearing those words of the laws, and that their sound was resounding so loudly in his ears that he could not hear anything else just as the worshippers of Cybele, in their temporary madness and in their excited mood of mind heard only the music of flutes.

[Add notes on Cybele and her worshippers and explain the allusion. See notes.]

1919.

1. Explain with reference to the context the meaning of the following :—

(a) "And in the comedy of Aristophanes you yourselves saw a man called Socrates swinging round in a basket, and saying that he walked the air, and talking a great deal of nonsense about matters of which I understand nothing either more or less."

(b) "For yourself, you might go to one of the neighbouring cities, to Thebes or Megara for instance—for both of them are well governed—but, Socrates, you will come as an enemy to these commonwealths; and all who care for their city will look askance at you, and think that you are a subverter of law."

A. (a) When making his defence before the Athenian tribunal, Socrates said he had two sets of accusers, the old ones and the new ones. Then he intimated to the judges that he would first defend himself against his old accusers for they had prejudiced the public mind from his side, since they were children. Of these Aristophanes was one, who in his comedy of *The Clouds* represented the accused as moving round in a basket and saying that he walked

the air, and contemplated the sun and talked over a good deal of absurdities, which he understood not at all.

2. Illustrate the Socratic method of questioning by reproducing in the form of a dialogue the substance of the reasoning by which Socrates convinced Crito that "we must not think so much of what the many will say of us; we must think of what the one man, who understands right and wrong, and of what Truth herself will say of us."

A. *Crito*—O, Socrates, I beg you for the last time to listen to me and save yourself, and if you do not do so the world will think, that your other friends and myself were not anxious to save you.

Socrates—My good Crito, why should we care about the opinion of the world? The best men, whose opinions we ought to consider will still believe that you must have tried your best to see me.

Crito. You see Socrates, that it is necessary that we should care about the opinion of the world too, as the multitude can do the world a very great harm.

Socrates. The multitude can neither do a man a very great harm nor a very great good. They can neither make a man wise nor foolish. I can hear no other voice but that of reasoning even though the multitude may threaten us with fresh harms. Is it not reasonable that we should not esteem all the opinions of all men, but only of some men?

Crito. It is.

Socrates. And should we not esteem the good opinions, and reject the worthless ones?

Crito. Yes.

Socrates. But do not the good opinions come from the wise and bad ones from the foolish?

Crito. They do.

Socrates. Now should a man in training attend to the praise and blame of all men or the one man who is his trainer?

Crito. He should attend to the praise and blame of the one man who is his trainer.

Socrates. Then he must act and exercise in the manner prescribed by the one man and not the many.

Crito. Yes.

Socrates. And will this man in training not suffer, if he disregards the instructions of this one man who knows the business?

Crito. He will.

Socrates. And is it not the same in every thing? Should we follow the opinions of the many in questions of right and wrong or of the one man who understands them?

Crito. Of the one man who understands them.

Socrates. Now by listening to the opinions of those who do not understand those matters shall we not disable that part of us which is improved by health and maimed by disease? And will then life be worth living?

Crito. We will disable ourselves and life will not be worth living.

Socrates. Will then life be worth living, when that part of us, which is maimed by *wrong* and benefited by *right* is crippled?

Crito. Surely not.

Socrates. Then my good Crito, we must not think so much of what the many will say of us; we must think of what the one man, who understands *right* and *wrong*, and of what Truth herself will say of us.

3. Give a clause analysis of the following passage:—

Do you mean to say that you, who are so much younger than I, are yet so much wiser than I, that you know that the

bad citizens always do evil, and that good citizens do good to those with whom they come in contact, while I am so extraordinarily stupid as not to know that if I make any of my companions a rogue he will probably injure me in some way?

- A. (a) Do you...say. Principal clause.
- (b) That you...are yet so much wiser—Noun clause to (a) being object to the infinitive 'to say.'
- (c) Than I (am wise). Adverbial clause to (b) denoting comparison.
- (d) Who are...younger. Adjective clause to (b) qualifying 'you' in it.
- (e) Than I (am young). Adverbial clause denoting comparison.
- (f) That you know. Adverbial clause to (b) modifying 'so much wiser' in it.
- (g) The bad...whom. Noun clause to (f) object to 'know' in it, and coordinate to (e).
- (h) They come in contact. Adjectival clause to (g) and (l) qualifying 'those' in them.
- (i) That good...do good (to those). Noun clause to (f) object to 'know' in it and co-ordinate to (g).
- (j) While...stupid as not to know. Noun clause to (a) being object to the infinitive 'to say' and co-ordinate to (b).
- (k) That he will probably injure me in some way. Noun clause to (j) object to 'know' in it.
- (l) If I make...a rogue. Adverbial clause to (k) showing condition.

B. Hints on how to explain a passage with reference to context. (With explanations and contexts of difficult passages).

In explaining a passage with reference to context attention must be fixed on the following points:—

(1) In setting a passage for explanation with reference to context the examiner wants to find out whether the student knows from where the passage is taken. Accordingly so much of the context should be given as may convince the examiner that the student really knows the connection of the passage with other portions of the text. No definite rule can be laid down as to the length of the context to be given as it will invariably depend upon the nature of the passage, but it can without hesitation be said that it should neither be unnecessarily long nor unnecessarily short.

(2) The explanation should not contain repetitions nor should they be full of words more difficult than are used in the original passage. It does not, however, imply that if no exact easy equivalent is to be found, the student should still try to thrust one which only in a far-fetched sense expresses the meaning of the word sought to be explained.

(3) When an examiner wants the explanation of a passage he seeks a simplification of construction, an exact explanation of the sense of a passage and an easy language. The explanation should not therefore obscure the sense of the passage but should express it clearly

(4) The language of an explanation should not be figurative. Brief and simple sentences should as far as possible be used. On the whole there should be something in the explanation that may give the examiner the impression, that the student has understood the passage well

(5) It should be borne in mind that is neither a paraphrase nor a summary. therefore be no word for word substitution in passage, nor an attempt be made to reproduce of the passage.

(6) An explanation should not contain any parenthetical clause, nor many bracketed expressions. If any additional information is required it should be given in the form of footnotes.

(7) If there are any allusions in the passage set for explanation, they should be clearly explained and if necessary footnotes may be added to explain their significance. Any other word or phrase also which requires further elucidation than can be given within the limited range of a passage, should be explained in footnotes.

(8) The figure of speech, if occurring in the passage should also be separately explained.

Explanation of certain passages with reference to their contexts.

PASSAGES FROM THE APOLOGY.

Page 35. *I thought that it was most impudent the lie will be exposed.*

While presenting their charges before the Athenian Court, the accusers of Socrates remarked that he was a clever speaker. Upon this Socrates said that it was most impertinent on their part to have told a falsehood without being ashamed, for the lie they have told, would make itself apparent as soon as he opened his mouth to speak.

Page 36. *That is what..... a good advocate.*

Before making his defence, Socrates requested the judges not to mind the style of his speech but to concentrate their attention on the question, whether what he said, was just or not. He further remarked that finding out the justice of a thing was the chief quality of a judge, as telling the whole thing truly was the chief factor in making a good pleader.

(Add a note on the word 'advocate'.)

Page 37. *But, my friends, those others are still more formidable; for they got hold.....appear the better reason.*

'In his defence before the Athenian tribunal, Socrates remarked that he had two sets of accusers, old and new, and he added, that though his new accusers were very strong, yet he feared the old accusers more, for they were stronger than the recent ones. They captured the public mind at a time when the members of the court were in their infancy, and had been continually accusing him since then. They had been trying to convince the citizens that a certain philosopher by name Socrates carried on inquiries about the heavens and about all things beneath the earth, and he could, by his plausible arguments, make the weaker argument appear stronger.

[Add a note on the question from Milton, 'Makes... reason' and on the phrase 'wise man.' See notes.]

Page 40. *"If I had possessed knowledge...on it."*

One of the charges of the old accusers against Socrates was that he taught young men all he was inquiring about. To this Socrates said that he never taught anybody; those who undertook to teach young men were the Sophists who professed to know the art of teaching. He further added that before he could teach anything to anybody he himself ought to have known the excellence which belongs to men and citizens but he did not know them. Had he possessed that sort of knowledge he would have prided on it and would have thought highly of himself.

Page 41. *But the men of whom I was.....he lies and wants to slander me.*

One of the accusations against Socrates was that he taught young men a strange wisdom, which was not in common with that of others. To this Socrates replied that he possessed no other wisdom except that other people also could attain, while the Sophists, Gorgias, Ceos and Evenus whom he referred to as teachers of young men

should have been wise in a wisdom beyond the reach of ordinary people, or possessing a knowledge which he could not describe, for in reality he knew nothing of that, and if still any man said he knew that, then he was a liar who wanted to defame him.

Page 43. *Now I must...oracle.*

Socrates had heard of the oracle's reply to Chaerophon's question which ran to the effect that there was none wiser than he. He, however, was aware of the fact that he knew nothing and therefore to understand the meaning of the prophecy, he went from one man to another. He examined the politicians but found them full of conceit though sorely lacking in wisdom. In this passage he informed his Athenian audience that he must relate to them, how, being dissatisfied with the results of his inquiry he went from men of one profession to those of another in order to establish fully the truth of the oracle's reply. He compared the labours that he undertook in this connection, with those of Hercules.

[Note. Add a note on the phrase 'Herculean labours.']

Page 47. *Meletus says.....has never given moment's thought.*

After replying to the charges of his old accusers, Socrates now takes up the accusations of his recent accusers. One of the charges of these people, Socrates says, is that he corrupts the youth. Meletus says that Socrates has done wrong by corrupting the youth. To this Socrates replies that not he, but Meletus has done wrong, for he has brought a man to trial only in jest, without thinking that this jest may cost the man his life. Proceeding further, Socrates says, that though Meletus pretends to take a deep interest in the welfare of the youth, he evidently has no regard for that, and he has not given a moment's attention to the question of what harms or improves the youth.

Page 52. *And so young men.....when they can buy place...were his.*

One of the charges of Meletus against Socrates was that the latter was an atheist. Socrates said that he believed the sun and moon to be gods, but Meletus asserted that he held the sun to be a stone and the moon to be earth. This indictment showed, Socrates remarks, that his accuser seemed to hold a very poor opinion of the judges, when he attributed the opinions of Anaxagoras to the accused, and when he said that young men learned these things from him, when they could visit a theatre on payment of the small sum of a drachma, and learn these doctrines there, and could then laugh at him (Socrates), if he held himself to be the author of those opinions.

Page 54. *Then you admit...divinities.*

Among other things Meletus accused Socrates of not believing in the gods of the city and of the introduction of new divinities. In his cross-examination Meletus remarked that Socrates did not believe in any gods whatsoever, and thus contradicted his own statement given on oath to the effect that the accused believed not in the gods of the city but in other divinities. He further admitted that one who believes in divine things, believes in divinities, and a belief in divinities necessarily involved a belief in gods. Thereupon Socrates said to his accuser Meletus that according to his statement given on oath, he believed in some divine beings, and therefore according to the statement made by him in his cross-examination he believed in divinities. Proceeding further he says that if divinities are gods, then Meletus could only be joking and asking of him a puzzle, when he declared two contradictory things asserting once that he was an atheist and remarking again that he believed in divinities and therefore in gods.

Page 55. *My friend, if you think...you are grievously mistaken.*

After answering all the charges of his accusers, Socrates assumes that some one from among his hearers may ask him whether he is not ashamed of following the pursuits, which may prove to be the cause of his ruin. To this question, Socrates replies that if any man thinks that a person of some position should care for anything other than whether he is acting justly or not and while acting as a good man should, he should take into account the consequences of his just acts and the risks attending it, then he commits a great mistake.

Page 56. *That would indeed be a very strange thing; and then certainly I might...when I was not wise.*

In this passage Socrates is continuing the answer to a question, which he has assumed as being put by some one to him. He says that he did not desert his posts, when ordered to remain at them, during the battles of Potidaea and Amphipolis, even though there was a constant fear of death at those places. Similarly he will not, says Socrates, leave off his pursuits of seeking wisdom as indirectly ordered by the God of Delphi. If he does so, it will be a very strange behaviour on his part, for then he will be exposing himself to the charge of atheism by not obeying the God of Delphi through fear of death, which will result only due to his pursuits for the sake of wisdom. Further he says, that by fearing death he will be showing that he knows it to be an evil, and thus will be considering himself to be wise when he will not really be so.

Page 59. *And now, Athenians, I am not arguing... rejecting his gift to you.*

After concluding his defence, Socrates begins to recount the services he has rendered to the city. In this passage, he tells the Athenians that he is no more advancing arguments in his own defence, as an accused generally does, but in that of the citizens of Athens. He says, he is trying to convince them to the effect that they may sin against God by putting him to death, and thus rejecting

His gift, for by virtue of the good he has been doing to them, he is nothing less than a God's gift to them.

Page 60. *I think I am the gadfly.....it.*

Socrates tells the Athenians that he has ever been working for their good by awakening them to the sense of their duty towards their souls. He then compares the city of Athens to a noble horse of sluggish habits due to his size. He says that such a horse is aroused to activity by a gadfly which continually settles upon him, and then he adds a remark saying that he is behaving just like a gadfly, in so far as, he does not allow any rest to the citizens and urges them to exert themselves for the benefit of their souls.

(Add a note on the meaning of the word 'gadfly.' See notes.)

Page 60. *You are vexed.....send another man to arouse you.*

Socrates told the Athenians that he was a positive gift bestowed by God on them. He troubled them by examining them and persuading them to work for the betterment of their souls. He further said that they were annoyed with him like drowsy persons awakened from sleep, and they could in reality destroy him with one blow if they chose to agree to the proposal of Anytus, and then could continue to live on in their old fashion of life, heedless of the necessity of improving their spiritual well being, till the time when God should show their kindness to them by sending another man, who would arouse them from lethargy and awaken them to the need of caring less for their material welfare and more for the virtue and goodness.

Page 71. *Life would indeed be very dear.....to be released from them.*

When Socrates was found guilty, Meletus proposed for him the penalty of death. It was now the turn of

Socrates to propose a counter penalty. He said he should not suffer any evil, because he did not deserve it, and any penalty that he would propose, would certainly be an evil, while it was not certain whether death was an evil or good. Then he passed on from one punishment to another, and gave his reasons for not proposing them as counter penalties. Coming to banishment, he said, that by proposing it as a punishment for himself, he would be showing himself to be too anxious to continue life by avoiding the execution of the sentence of death on him; as he could not reasonably expect that his pursuits of examining persons, and arguing and discussing with them, would be tolerated by foreigners when the Athenians themselves could not bear them and considered them to be so annoying and hateful as to seek to get rid of them by accusing their author and condemning him to death.

Page 71. *A fine life...continually being expelled.*

Socrates tells the Athenians that foreigners will hardly tolerate his pursuits when his own citizens found them unbearable. Proceeding further, he ironically remarks that his life will indeed be very fine, when in his old age, after being expelled from Athens, he will pass his days in wandering from one place to another, for every state he will enter, will in her turn, send him into exile for his unbearable pursuits.

Page 72. *You have not...a wise man, to death.*

See the explanation given in answer to Question 3 of 1916, in Appendix A.

Page 76. *For the state of death is one of two thingsunto another place.*

Addressing those of the Athenians who had voted for his acquittal, Socrates said that the punishment of death pronounced upon him should be for his benefit, for his divine sign, which used to withstand him in case of every harm, did not detain him from standing on his trial. He concluded therefrom that death must be a good thing.

In support of this conclusion, he further said, that the state of death could be one out of two things. It could either mean that the dead man was totally destroyed, and was therefore made incapable of possessing any sensations, or as was the general belief, it caused the soul of man to leave one world in order to pass into the other.

PASSAGES FROM CRITO.

Page 83. *The best men, of whose opinion.....we acted as we did.*

When requesting Socrates to escape from prison, Crito says that if he will not take advantage of the opportunity afforded to him, people will think that Crito and his other friends did not do their best to save their friend from the prison house. Upon this Socrates replies, that good men, whose opinions about right and wrong, should alone be considered to be of some value, will certainly think that the friends of Socrates made all possible attempts to save him, but he himself did not agree to it.

Page 84. *I wish that the multitude were able to dogreatest good too.*

Socrates said to Crito that they should not attach any value to the opinions of the people in general, but should take into account the opinions of wise men only. Upon this Crito said that they should not lightly pass over the opinions of the multitude, for it could do a man the greatest possible harm, as was amply proved by his own case. Socrates then remarked that he wished the people were able to do a man the greatest harm in reality, for then they could also have the power of doing him the greatest good also.

[Note. By the phrase greatest harm, Crito meant harm to the body, while Socrates used it to mean the harm to the soul, which according to Socrates was the

real man. By 'good' Socrates meant wisdom or knowledge, and by 'harm', ignorance or folly. Therefore he held that the multitude could not make a man wise or foolish.]

Page 86. *I cannot cast aside my former arguments
.....new fines, and imprisonments and deaths.*

Socrates told Crito that they should consider whether it was proper on his part to escape from prison, and further added that he would not listen to any other voice except that of reason. Proceeding further, he said, that though a misfortune had come upon him yet his former opinions had not been changed on account of it. He still held those opinions to be as true as they were at any time before, and were as much respected by him as at any previous time. Further he added that, unless Crito could replace those previous arguments by others more reasonable and sound, he could not yield to his proposal of escaping from the prison even if the people threatened him with causing fresh terrors by way of fines, imprisonments, and deaths; just as men frightened children with ghosts and imps in order to enforce obedience to their commands.

Page 89. *Then, my excellent friend, we must not think
.....say of us.*

In trying to persuade Socrates to escape from prison, Crito argued that the multitude will think that his friends did not come to his rescue. To this Socrates replied that they should not care for the opinions of the people in general, but only for those of the people who know what is right and what is wrong. By giving the example of a man in training, Socrates convinced his friend that the opinions and advices of the multitude harm the man receiving instructions, while those of the one, who is an expert in his business do good to him. Applying this to the considerations of good and bad, he told Crito that they should pay heed to the opinions, not of the many, but of

the one wise man who can distinguish the right and wrong, and to that which appears truthful and just.

Page 90. *I am afraid that.....thought.*

Socrates told Crito that it was well for him to live rightly and honourably than miserably. By running away from the prison without the consent of the Athenians, he said, he would be making his life miserable. Proceeding further he said that the considerations of expenditure, the good name of friends, and those of providing for the upkeep of children are those which disturb the minds of ordinary persons who constitute the multitude, and also owe their existence to those people who put men to death without sufficient reasons, and who would certainly, if they had power, bring them back to life in mere play.

Page 93. *For I know that only a few men hold.....belief.*

While arguing with Crito on the desirability of escaping from prison without the consent of the Athenians, Socrates laid down a principle, which purported that one should not repay a wrong with wrong. He asked Crito to say whether he agreed with him or not, for he remarked that only a few persons could ever hold or will ever hold this opinion. There could therefore be no common ground of arguments among those who held this opinion and those who did not, and they could thus only scorn the opinions of each other.

Page 97. *And, we say, he who disobeys us,.....that we are wrong.*

Socrates asked Crito to imagine that the laws might appear before him and show him the unreasonableness of his escaping from prison. He added that they might tell him that one, who escaped from prison, injured them, for they were his parents and guardians of his interest. In the end, he said, they might sum up their arguments by remarking that one who did not abide by their judgments, was guilty of causing them a three-fold wrong. Those

wrongs were : (1) disobedience to parents, for the marriage laws were responsible for his birth, (2) disobedience to those who arranged for his decent upbringing by making it compulsory for his parents to educate him properly, and (3) disobedience to them after having expressly agreed to abide by their decisions, by means of continued residence in a place where they were enforced, and without convincing them that they were in the wrong.

PASSAGES FROM PHAEDO.

Page 208. *As you please, he answered;...escape you.*

When all arguments were over, Crito asked Socrates to tell them the manner in which he wanted himself to be buried. To this the latter replied that they could bury him in whatever manner they liked, but they should first take care not to allow his soul to escape, for otherwise they would not be able to bury him.

[NOTE. Here Crito used the word him for the body of Socrates, while the latter used it for his soul, who according to him was the real Socrates.]

Page 208. *Do you therefore be my sureties to him..... different way.*

When Crito asked Socrates to dictate to him and to his other friends the manner in which he wanted himself to be buried, the latter there upon explained to him that the real Socrates was not his body but his soul. Then he humorously asked his other friends who were there to stand his surety to Crito, just as Crito stood his surety at the time of his trial, but with the difference, that whereas Crito guaranteed that Socrates would attend the trial and would remain present till the delivery of judgment, while they were only to satisfy Crito that his soul would not remain with them when he would be dead.

Page 209. *You must know that to use.....soul.*

Crito asked Socrates to suggest the method of his burial. In so doing he committed the mistake of thinking the body and not the soul of Socrates to be his real self. On this Socrates remarked that they should use words correctly, for to use them wrongly did not only make their language faulty, but also created ignorance, which was an evil in the soul.

[NOTE. The incorrect use of words often leads to erroneous ideas, and these mistaken ideas create wrong opinions about virtue and vice, and therefore become responsible for the evil in the soul. In this case the using of 'I' and other personal pronouns for the body, would have created the impression that the body was the real self. This in itself would have been a product of their ignorance.

C. Additional Questions with hints to their answers.

Q. 1. What do we learn from the *Apology* about the following?

(i) The training and education of Socrates.

(ii) His political and public life.

A. See the Introduction to the Notes.

Q. 2. What incidents would you quote from the *Apology* in order to show the moral courage of Socrates?

A. See Introduction to the Notes.

Q. 3. Who were the natural philosophers? In what respects did Socrates differ with them?

A. See Introduction to the Notes.

Q. 4. What was the Socratic method of questioning?

A. See Introduction to the Notes.

Q. 5. Who were the two sets of accusers of Socrates? By what means did they harm Socrates?

A. Socrates had two sets of accusers, new and old. His old accusers were the comedians like Aristophanes who poured ridicule on him in their works. The comedy of the *Clouds* referred to Socrates as walking the air, and saying that he investigated every thing beneath and over the earth. These people went on with their attacks for a long time, and thus created against Socrates a prejudice in the minds of the people. The second set of accusers were Meletus and his companions who brought Socrates to stand his trial and eventually secured a sentence of death for him.

Q. 6. What was the origin of the unpopularity of Socrates?

A. See the summaries of Chapters VI to IX of the *Apology*.

Q. 7. How did Socrates meet the charge of corrupting young men, which was laid against him by Meletus?

A. See the summary to Chapter XII of the *Apology*.

Q. 8. How did Socrates establish the fact that he was a gift bestowed by God on the Athenians?

A. Socrates said that he passed his life in devoting his whole time for the sake of the betterment of others. People of Athens, he said, cared more for their material welfare than for their spiritual uplift. This made them neglect knowledge and virtue, which were the real jewels of their souls. He said, he went on examining them and pointing out to them their mistakes in not attending to the wants of their souls. This mission he undertook wholly for the sake of Athenians. Thus he was a gift of God for the citizens of Athens.

Q. 9. What reasons did Socrates give for not taking part in the political life of Athens?

A. See the summaries to Chapters XIX and XX of the *Apology*.

Q. 10. What reasons did Socrates give for not begging mercy of the judges?

A. See the summaries to Chapters XXIII and XXIV of the *Apology*.

Q. 11. Show how Socrates proved death to be not an evil thing.

A. See the last lines of Chapter XXXI and the summary of Chapter XXXII of the *Apology*.

Q. 12. What were the arguments by which Crito sought to persuade Socrates to escape from prison?

A. See the answer to Q. I (b) of 1917 in Appendix A and the summary of the Chapters III to V of the *Crito*.

Q. 13. By what arguments did Socrates establish that one ought to care for the opinion of the few wise men and not for those of the multitude?

A. See the summary to Chapter VII and VIII of the *Crito*.

Q. 14. Give a description of the arguments which Socrates imagined to have been put by the laws of Athens in case he tried to escape.

A. Socrates asked Crito to suppose that the laws came to obstruct him at the time when he tried to escape. They would then ask him why he was trying to destroy them, and to bring disaster upon the city. Then they might remark that he had entered into an agreement with them to the effect that he would submit to their judgments. They might further remark that the contract was without fraud or force, and that he had enough time to consider whether he wished to live under them or not. They might draw his attention to the fact that he showed his likeness for them by not going out of Athens except

on two or three occasions. ³ The laws may further claim to have over him the authority of parents, as through them he was born, brought up and trained. ⁴ They might say that he could migrate to no state for the well governed ones will not welcome him for being the destroyer of laws, and the ill-governed ones would accept him as the flatterer and slave of their citizens.

7 As for the education of his children the laws might say that by escaping he would either take them into exile from their native land or leave them behind to be educated by his friends. These friends could also be expected to educate them in case he died. (8) Lastly the laws might say that by meeting his death he would get a chance to receive his redress from the judges of the other world, but if he disobeyed them, the laws of the other world would despise him for being the violator of their brethren, the laws of Athens.

Q. 15. Write a brief account in your own words of the death of Socrates.

A. See answer to Question 1 of 1918 of the Allahabad University paper on English Text.

Q. 16. Explain the following passages with references to their contexts :—

(a) And so young men learn.....buy places in the theatre.

(b) God has sent me.....gadfly.

(c) There is no reward.....the Prytaneum.

(d) And now I, who am old and slow.... wickedness.

(e) Either the dead man wholly ceases to be.....another place.

(f) The third day.....Phthia reach.

(g) We must think of what truth.....us.

(h) This is what I seem to hear.....worshippers of Cybele.....other words.

(e) For these reasons.....whenever fate calls him.

(f) Only you must catch me first.....you.

(g) Do you therefore be my sureties.....different way.

(h) You must know that to use words wrongly.....soul.

A. See explanations and notes.

Q. 17. How far is the *Apology* an utterance of Socrates himself?

A. See Introduction to the Notes.

Q. 18. Give a brief description of the trial of Socrates.

A. See the summaries to the *Apology*.

Q. 19. Why was the execution of Socrates delayed for thirty days?

A. See notes on page 82 of *Crito*.

D. How to analyse a passage.

Under this heading the analysis of complex and compound sentences will be discussed. First of all the finite verbs in the sentence set for analysis should be searched out. When it is done it should be seen whether they are independent of each other, or are connected with any other verb in some way. If the finite verbs or any set of them, are independent of each other and come in some principal clause, then the sentence should at once be taken to be a compound one. A compound sentence is analysed below.

Page 41. "But the men of whom I was speaking just now must be wise in a wisdom which is greater than human wisdom, or in some way which I cannot describe, for certainly I know nothing of it myself, and if any man says that I do, he lies and wants to slander me."

In this sentence obviously there are five independent clauses. The first independent clause is:— But the men of whom I was speaking just now must.....than human.

wisdom. The second Independent clause is :— Or (the men of whom I was speaking just now must be wise) in some way which I cannot describe. The third one is :—For certainly I know nothing of it myself. The fourth is :— And if any man says that I do, he lies. The fifth and the last independent clause is :— And (if any man says that I do, he) wants to slander me. The sentence may now thus be analysed :—

1. But the men.....wisdom—First independent clause, co-ordinate to clauses 2 and 3.

2. Or (the men.....wise) in some.....describe. Second independent clause, co-ordinate to clauses, 1 and 3.

3. For certainly.....myself. Third independent clause, co-ordinate to clauses 1 and 2.

4. And if.....lies. Fourth independent clause, co-ordinate to clause 3 and 5.

5. And (if any.....he) wants.....me. Fifth independent clause, coordinate to clauses 3 and 5.

Now clause (1) should be taken up and analysed thus:—

1. (a) But the men must be wise in a wisdom.
Principal sub-clause in independent clause 1.

(b) Of whom I was speaking just now. Adjectival sub-clause to 1 (a) qualifying 'men' in it.

(c) Which is greater (than human wisdom). Adjectival sub-clause to 1 (a) qualifying 'wisdom' in it.

(d) Than human wisdom (is great). Adverbial sub-clause to 1 (c) modifying 'is greater' in it.

Clause 2 should now be taken up and analysed thus.

2. (a) Or (the men must be wise) in some way.
Principal sub-clause in independent clause 2.

(b) (Of whom I was speaking just now). Adjectival sub-clause to 2 (a), qualifying 'men' in it.

(c) Which I cannot describe. Adjectival sub-clause to 2 (a) qualifying 'way' in it.

The clause 3 has no sub-clauses.

Clause 4 should be analysed thus.

4 (a) And he lies. Principal sub-clause in clause 4.

(b) If any man says. Adverbial sub-clause to 4 (a) showing condition.

(c) That I do. Noun sub-clause to 4 (b) being object to 'says' in it.

Clause 5 should now be analysed as follows :—

5. (a) And (he) wants to slander me. Principal sub-clause in independent clause 5.

(b) (If any man says). Adverbial sub-clause to 5 (a) indicating condition.

(c) (That I do). Noun sub-clause to 5 (b) object to 'says' in it.

The whole sentence is compound.

Now a complex sentence should be analysed as below.

Page 76. For if a man had to select that night in which he slept so soundly that he did not even see any dreams, and had to compare with it all the other nights and days of his life, and then had to say how many days and nights in his life he had spent better and more pleasantly than this night, I think that a private person, nay, even the Great King himself, would find them easy to count, compared with the others.

Here there are seven chief clauses but they are not independent of each other evidently. The first clause is:—I think. The second clause is:—For if a man had to select that night in which he slept so soundly that he did

not even see any dreams. The third clause is:—And (if he) had to compare with it all the other days and nights of his life. The fourth clause is:—And (if he) then had to say how many days and nights in his life he had spent better and more pleasantly than this night. The fifth clause is:—(In which he slept so soundly that he did not even see any dreams). The sixth clause is:—That a private citizen would find them easy to count, compared with the others. The seventh clause is:—Nay, even the Great King himself (would find them easy to count, compared with the others.)

The analysis will therefore be like this.

1. I think—The Principal clause.
2. (a) If a man had to select that night.—Adverbial to 1 denoting condition and co-ordinate to 3 (a), 3 (b), 4 (a), and 2 (a).
 - (b) In which he slept so soundly—Adjectival to 2 (a) qualifying 'night' in it.
 - (c) That he did not even see any dreams—Adverbial to 2 (b) showing result.
3. (a) (If he) had to compare with it all the other days of his life.—Adverbial to clause 1, and co-ordinate to 2 (a), 3 (b), and 4 (a).
 - (b) And (If he had to compare with it all the other) nights (of his life).—Adverbial to clause 1, and co-ordinate to 2 (a), 3 (a), and 4 (a).
4. (a) And if he then had to say.—Adverbial to clause 1, and co-ordinate to 2 (a), 3 (a) and 3 (b).
 - (b) How many days and nights in his life he had spent better—Noun sub-clause to 4 (a), object to 'say' in it.

(c) And (how many days and nights in his life, he had spent) more pleasantly—Noun sub-clause to 4 (a), object to 'say' in it and co-ordinate to 4 (b).

(d) Than (he had spent) this night (better).—Adverbial to 4 (b) and 4 (c) denoting comparison, and co-ordinate to 4 (e).

(e) (Than he had spent this night pleasantly)—Adverbial to 4 (b) and 4 (c) denoting comparison, and co-ordinate to 4 (d).

5. (a) In which he slept so soundly.—Adjectival to 2 (a) qualifying 'night' in it.

(b) That he did not even see any dreams.—Adverbial to 5 (a) showing result.

6. That a private citizen would find them easy to count, compared with the others—Noun sub-clause to 1, being object to 'think' in it and co-ordinate to 7.

7. Nay even the Great King himself (would find them easy to count, compared with the others)—Noun sub-clause to 1, being object to 'think' and co-ordinate to 6.

END.

